

*Presbyterian Ordination  
Presumptuous.*

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Being the SECOND PART  
OF A  
REPLY  
TO  
Mr. PEIRCE'S DEFENCE  
OF THE  
DISSENTING MINISTRY  
AND  
PRESBYTERIAN ORDINATION.

In Vindication of a Book, Entituled, *The Rational and Moral Conduct of Mr. Pierce Examined, &c.*

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By JOHN JACKMAN Vicar of *Leekwotton* in the  
County of *Warwick*.

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O X F O R D,

Printed at the THEATER, for *Edw. Whistler*: and are  
to be Sold by *J. Knapton* Bookseller in *St. Paul's Church-  
Yard*, LONDON. 1719.

**Imprimatur,**

**ROB. SHIPPEN**

**Vice-Can. Oxon.**

**Nov. 13. 1719.**



In Vindication of a Book; Entitled, The Ra-  
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By JOHN JACKMAN, Vicar of Ickleton in the  
County of Huntingdon.

O X O N.

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## *A Reply to Mr. PIERCE.*

### PART II. SECT. I.

*Of Mr. P's manner of stating the Question; and of the true State of it, as to the Power of Ordination, between Episcoparians and Presbyterians.*

**T**O state the Point in Controversy exactly, before one enters upon the debate of it, is doubtless Scholarlike. It conduces both to Brevity and Perspicuity. And for want of it men often run into mere Jargon and Confusion, puzzling, instead of convincing, the less judicious, and provoking either the Indignation, or the Contempt of the more intelligent Readers: and if they have the Luck, or the Art to persuade any, they do not however enlighten them. I must therefore very foully have belied my own Sentiments, if I have knowingly charg'd Mr. P. with Unscholarlike Procedure for doing that (in his Sermon *Presbyterian Ordination prov'd Regular*) which indeed is no other than exactly stating the Question to be debated. And yet he suggests (*Def. Part 2. p. 4.*) that this I have done: which, if it be true, I am one of the most mistaken Men in the World. The Reader may judge of the Case by what follows.

Mr. P's undertaking in the 2<sup>d</sup> Head of that Sermon was to consider, *Who was to judge of Men's Qualifications for the Sacred Office, and to Authorize them to it*: in his entrance upon which Head, *Serm. p. 23.* he proposeth to *shew the grounds and reasons of the Practice* of him and his Brethren (who pretend to be no more than Presbyters) *and that they have good warrant for what they do* in taking upon them to ordain. And 'tis very plain that he means,

a Warrant from the ordinary Rule, and not from the extraordinary Privilege of Necessity. His drift is to persuade Men (I can hardly say, to prove) that the Power of Ordination belongs to Presbyters of ordinary right; or, as 'tis express'd in the Title, that Presbyterian Ordination is Regular. The Adversaries of which Doctrine he reckons (*ibid.*) to be of two sorts, 1. Such as lodge this Power *wholly in the Body of the People*, and 2. Such as lodge it *only in a Diocesan Bishop*. Which enumeration is manifestly faulty: because, if there be any (as I am apt to believe there are none) who hold that this Power is lodg'd only in a Diocesan Bishop, *i. e.* in a Bishop possess'd of, or entituled to, a particular Diocese, 'tis certain, that the Episcoparians in general allow it to be in all of the Episcopal Order, whether they be Diocesans or not, and therefore are either omitted or misrepresented by Mr. P. in this account of his Adversaries.

Nevertheless, because when he comes *Serm. p. 31.* (where my Remarks begin) to deal particularly with those that oppose the claim of Presbyters to ordain, upon Episcopal Principles, he expresses them properly enough by *such as pretend it belongs not to them, but to Persons of an higher Order*, I made no reflection in my Remarks on the error or misrepresentation aforesaid, but contented my self with rectifying the State of the Question in that regard upon subsequent Occasions given me. As when I observ'd *p. 27.* that *the Question properly is not, whether one or more Persons in a Diocese have, or ought to have the Power contested, but what Degree or Order of Persons have it, whether all Presbyters, or only such as are farther advanc'd.* Which Remark of mine Mr. P. in his Defence is pleas'd to take no notice of: I suppose, because the Justness of it could not be denied, and he was unwilling to own the Fault it fixeth upon him.

I don't think he hath the Face directly to deny the Justness of that Remark. But then 'tis to me unaccountable, what induc'd him in his Defence to repeat and insist upon the foresaid so manifestly faulty enumeration. *There are three Parties among us* (saith he *Def. Part 2. p. 19.*) *who are contending about the Right to this Power*, [viz. that of  
Ordi-

Ordination and Government]: *one Party pretends it belongs to the People; another to the Presbytery; and a third to a Diocesan Bishop. And a little lower, A disjunctive Syllogism (saith he) hath been allow'd for a good way of arguing; and such is my Argument: which when put into form will be thus,*

*The Power of Ordination and Government must belong either to the People, or to a Diocesan Bishop, or a Presbytery.*

*But it belongs neither to the People, nor to a Diocesan Bishop. Therefore, &c.*

After which he surprizingly adds, that 'tis evident nothing can be here objected against the enumeration of the Particulars: when 'tis evident on the contrary, that the Power in question may not belong either to the People, or only to a Diocesan Bishop, or yet to a Presbytery, *i. e.* a Company of mere Presbyters: nor is there any Party among us, who contend it belongs only to a Diocesan Bishop.

I am not unmindful, that here in the Defence the Word *only* doth not appear, in his account, of the Episcopal Tener, as it doth in the *Sermon Defended*: but then it must be supply'd by Interpretation; unless we may suppose him really to alter the enumeration, and thereby the Argument, he talks of under pretence of putting it into Form.

Besides, if we suppose the meaning as well as expression of the Word *only* to be here withdrawn, I don't see any Sense that the Words will bear, and which Mr. P. could intend, in which the enumeration in the disjunctive Syllogism will stand good. If the Power of Ordination belong'd, as not to the People, so neither to a Diocesan Bishop, in any Sense wherein he will deny it to belong to a Diocesan Bishop, it would not presently follow, that it must belong to a Presbytery, as before explain'd according to Mr. P's undoubted meaning: because it might belong to Bishops (Diocesan or not) joyning together or assisted with Presbyters: according to the Practice of the Church of *England*. If neither the People, nor any single Bishop by himself, could Ordain, it would not fol-



follow that Presbyters might, without the concurrence of a Bishop.

But to come to the Subject of Mr. P's Complaint. I charg'd him with unfair and unscholarlike Representations, subjoyn'd to that Description of his Episcopal Adversaries, which he first lays down, where he begins to consider them in particular, and according to which the Question would be, *Whether the Power of Ordination belongs to Presbyters, or to Persons of an higher Order.* I said he had better have contented himself with that state of the Case, and proceeded immediately to the Merits of it, than to have let himself loose into such unfair and unscholarlike Representations as follow. This, it seems, nettled him. But if there do indeed, as surely there do, follow in that Place unfair and unscholarlike Representations, 'tis plain he has no reason to be angry with any body but himself.

But, *Did not all the Rules of Scholarship require* (saith he *Def. Part 2. p. 4.*) *that I should explain what our Adversaries Notion was of that higher Order; and that I should exactly state the Point in Controversy between the contending Parties?* 'Tis very true, he had done well to have so enlarg'd upon that state of the Case, which the foresaid Description implies, as to have fix'd the Point in Controversy more nicely, or more clearly, than in so few Words it was or could be done. But he had much better have left it, as it was, than to have gone about to confound it immediately, or to suggest wrong notions of it. He might very properly have given some Explication of the Phrase *higher Order*, and have shew'd what Distinction is necessary, and what is sufficient, to make an higher Order to the purpose of this Question. But it was not pertinent to give an account here, how fair soever, of any further Notions his Adversaries may have of the Episcopal Order. And to represent such foreign Notions as making part of the Question, and thereby to clog the Episcopal side of it, is both unscholarlike and unfair.

The proper Question is, *Whether the Power of Ordination belongs of ordinary Right to common Presbyters, so as*

not to require the concurrence of any Minister of an higher Order. And by an *higher Order* I mean such a Degree, Rank or Sort of Christ's Ministers, as together with the Powers common to all Presbyters, have by Divine Right some further Power or Powers, which all Presbyters have not. For, in my Notion, a difference of Powers by Divine Right makes a distinct Order. I am sure it makes a real Distinction, sufficient for the purpose in hand: and, that being granted, I shall contend with no one about the Word Order, unless it be only for leave to use it in the Sense declar'd; and that I suppose no body will deny me.

If Mr. P. hath not prov'd the Affirmative of the Question, as by me now stated, it is plain, that he hath not shew'd, that mere Presbyters have good warrant for what they do, when they take upon them to ordain, as he undertook *p. 23.* of the Sermon; he hath not establish'd the Conclusion, which he would draw *p. 39.* *that the Power of Ordination belongs to all those, who have the Office of Preaching and Administring the Sacraments committed to them;* nor hath he made good the Title of his Sermon, *Presbyterian Ordination prov'd Regular.*

If Presbyters are not intrusted to Ordain without the concurrence of a superior Minister, the present Cause must be given against Mr. P. whatsoever, or how wrong soever, the Episcopal Scheme be in other respects; particularly, as to the Seat of the governing Power in general, or, as to the Necessity of no more than one Bishop in a Church or Diocese. And therefore these things are impertinently, and consequently in an unscholarlike manner, brought into the Question by him. Indeed, from the Subject of the governing Power at large, or, from the Form of Government instituted in the Church by Christ himself, or his Apostles, Arguments may be drawn towards deciding the Question about the Subject of the Ordaining Power; but to make these things part of the Question it self, as Mr. P. doth among the Representations I blame, is to make two or three Questions instead of one, and so instead of exactly stating the Point to be debated to obscure and confound it.

But

But Mr. *P.* in the place referr'd to (*Serm. p. 31, 32.*) not only brings the Power of Government into the State of the Question, but sufficiently explains himself, to mean thereby the sole Power of Government: which is wilder still. Whether the chief Power of Government (which, and no more, is often meant by the *Power of Government* indefinitely express'd) doth belong to common Presbyters, or to Persons of an higher Order, is indeed a Question between Presbyterians and Episcoparians in general, though it ought not be confounded with that concerning the Power of Ordination. But about the *sole* Power of Government, there is really no Question at all between the said Parties in their Generalities. I Question whether any Episcoparians ascribe the sole Power of Government to Bishops, unless when they use the Term *Government* in a special Sense; yea, I am perswaded that none of them do: and that they do it not generally I shall shew in a distinct Section on that Head.

And yet further, Mr. *P.* in the midst of what he would have pass for giving an account of our Notion of the Episcopal Order, and stating the Question exactly, runs riot upon the largeness of Dioceses, as they now stand divided; and, for an Example instances in that most exorbitant one of *London*, as taking in our Colonies in both the *Indies*. Which is, as if one should instance in *London* it self, for a Pattern of *English* Cities, or produce one of the most deform'd of our Females for a Pattern of *English* Women. This, I warrant you, is Scholarlike and fair.

But this is not all. To make the matter, even as to the *London*-Diocese, worse than it really is, he says, *that the one Prelate is suppos'd to have the sole Power* (not of Ordination only, but) *of Ordination and Government therein.* And when he is gone thus far from *the* Purpose (though, probably, not at all from *his* Purpose) we must give him leave to stand a little, and wonder at, and exclaim against the Figure which he hath dress'd up for the Episcopal Scheme, and to make Reflections on such as he supposes to be in love with it. I would only ask, Whether according to the Erudition of Dissenting Academies, it be Scholarlike to run into Declamation, while one is



stating a serious Question; and particularly, to declaim against suppos'd or real Enormities, that are foreign to the Question: as certainly, the Largeness of this or that, or the Generality of Dioceses, as now limited, is to the present Question, and indeed, to the Episcopal Scheme at large.

Well. At length Mr. P. concludes this Mockery of Question-stating with these Words, *Serm. p. 32. Our Question now is; Whether Christ has himself, or by his Apostles, instituted one Office, which has the Power of Preaching and Administring the Sacraments without the Power of Ordaining and Governing; and another, wherein both Powers are vested in the same Persons. Or, whether in every Diocese there is only one Person, who has the Power of Ordination and Government, and that all other Ministers therein have not that Power.* In which Words, instead of stating one Question, he presents us with two, as any Body may see; with two, I say, both materially and formally distinct, and so leaves it at last manifestly undetermin'd, what Question he is going upon. Besides that neither of them is the proper Question distinctly stated, and the latter, which should be the most exact, very remote from it; as by comparing them with the Premises may be evidently seen.

Is not now the Confidence of the Man very surprizing, who, after having been told of all these things in my Remarks, not only justifies this his Procedure, *Def. Part. 2. p. 4, 5.* but insults both my self, and that renowned University, where I had my Education, on account of my having tax'd it as Unscholarlike?

That University, I hope, will long continue one of the Glories of this Island, and in a Condition to despise the Malice of such Adversaries, as would impute to the Body the Disorders committed by private Members, though disapprov'd and proceeded against with all statutable Severity by the Authority of it. I proceed therefore with my proper Business, and desire it may be remembred, that the present Question, as I have before shewn, is properly this,

Whether the Power of Ordination belongs of ordinary Right to common Presbyters, so as not to require the Concurrence of any Minister of an Higher Order?

The Affirmative of this Question, however he confounds it afterwards under colour of stating it exactly, Mr. P. undertook to prove *Serm. p. 23.* and the same, though not in these very Terms, in others to this effect, he infer'd as prov'd *Serm. p. 39.* as I have already noted. The Negative is what I have defended, and shall. Nor shall I confine my self strictly to the Defensive Part, but withal shew, in Confirmation of what I have advanc'd in my Remarks, wherein the main Strength of our side of this Question lies, how firm it is, and how unsuccessfully attack'd by my Adversary.

It would be too pedantick, and therefore I do not propose, in the Sequel, to express the thing in Question always in the very Terms of the State of it now given, or in others equally full: but then I desire always to be understood in Conformity thereto. Which Request I hope no candid Reader will see cause to deny me in any Instance.

## S E C T. II.

*Of Mr. P's first Argument, taken from the Government of the Church of Jerusalem by the Apostles. The first Branch of my Answer to it vindicated.*

The Question being thus stated, I proceed to the Arguments produc'd, or rather suggested, by Mr. P. for the Affirmative. I say, *rather suggested*; because, though, as I have shewn, he undertook to prove that the Power of Ordination belongs to all Presbyters, and drew his Conclusion accordingly, yet (as I observ'd in my Remarks, *p. 55.*) *he did not so much as propose one distinct Head of direct Proof.* All that he said of that kind came in by the by. If this were Scholarlike Procedure, I will yield Dissenting Academies the Preference before our renowned Universities.

'Tis like an Artist, however, that *Def. Part. 2. p. 106.* he waves that and other Observations of mine in the same Page, which, I conceive, could not be better answer'd.

On-

Only, he might now have supplied the former Defect, and have given us in his Defence a distinct Collection of the positive Arguments, on which he chiefly would found his Conclusion. But since it was not his Pleasure, I must pick them out, as well as I can. And I shall take care to do both him and them Justice.

The first that I find suggested is p. 34. of the *Sermon*. The same (so far as express'd by him) is set down in Form in his Answer to *The Invalidity, &c. Def. Part I. p. 10.* And an Argument it is mightily magnified by him. In the Sermon it stands thus, "*Had Christ design'd his Apostles should be Officers in his Church according to the Episcopal Scheme, he ought to have appointed each of them to preside over some one Church; for 'tis the standing Maxim of that Scheme, There can be but one Bishop in one Church. Whereas no less than eleven, to whom presently after Christs Ascension a twelfth was added, were at first constituted, and for some time remain'd, the Rulers and Governors of that Church [viz. that of Jerusalem] having all an equal Power and Authority. So that the Apostles were evidently in their ordinary Capacity Presbyters, that is such kind of Officers, as might be more than one in one Church.*"

In his Defence, where before quoted, Mr. P. states this Argument Syllogistically, thus,

"*Those Officers who might be more than one in one single Church, were not Bishops but Presbyters.*"

"*The Apostles were Officers, who might be more than one in one single Church. Therefore, &c.*"

Here, he says, he uses the Terms *Bishops* and *Presbyters* in the Episcopal Dialect. And the *Major*, he says, is the standing Maxim of the Episcopal Scheme; which therefore he takes for granted. The *Minor* he proves thus,

"*Those Officers, who might be more than one in the Church of Jerusalem, might be more than one in one single Church.*"

"*The Apostles were Officers, who might be more than one in the Church of Jerusalem. Therefore, &c.*"

The immediate Conclusion of this Argument we see is, that the Apostles were not Bishops, but Presbyters; that



is were in their ordinary or standing Capacity no more than Presbyters. And if so, it must be granted that there are no Church-Officers superiour to Presbyters, and consequently, that the Power of Ordination belongs to all Presbyters.

To this Argument, as it stands in the *Sermon*, I gave an Answer in three Parts or Branches, *Rem. p. 33, 34.*

In the first place I denied it to be a standing Maxim of the Episcopal Scheme, *That there can be but one Bishop in one Church.* And this, notwithstanding Mr. P's Exultation upon this Occasion (*Def. Part. 2. p. 33. 39.*) I deny still. I own, and so I did expressly before, *that the chief Government of each particular Church ought ordinarily to be in a single Bishop.* But, *That there can be but one Bishop in one Church*, or, *That there cannot be* (i. e. that it is impossible there should be) *a Plurality of Bishops governing one Church in Parity*, This is what I deny to be a standing Maxim of the Episcopal Scheme. And that it is not so, I am apt to think may be sufficiently evinc'd by the following Case.

Suppose, that by the Constitution of any National Church there were several Suffragan Bishops to every Diocesan, and it were provided, That, upon the Vacancy of any Episcopal See, the Government of the same should devolve upon the Suffragans, to be by them administred in Parity, till the See might conveniently be fill'd again in the ordinary Form. I desire only it may be consider'd, whether a Man is bound by the Episcopal Scheme to say, either that this is an impossible Supposition, or, that, if it were reduc'd to Fact, there would not be a Plurality of Bishops governing one Church in Parity. If he is not, 'tis plain that 'tis no standing Maxim of that Scheme, in the Sense by me denied, *That there can be but one Bishop in one Church.*

But Mr. P. thinks he can prove that it is, to my great Shame and Reproach. And yet 'tis observable, what appears at first view, that, among all his Quotations to this end, this pretended Maxim doth not appear once laid down in express Terms, either as a Maxim, or as a Truth, by any of the Episcopal Writers quoted. He hath not pro-

produc'd one, who hath these Words, *There can be but one Bishop in one Church*, or any other of the same direct Importance. And is it likely that that should be a standing Maxim of the Episcopal Scheme, which Mr. P. with all his Reading in this Controversy, could not find expressly asserted by any one Episcopal Author? I will, however, consider his Allegations more particularly, as we find them *Def. Part 2. p. 34 to 39.* He mentions no elder Author than Dr. *Hammond*; who, though a very learned and good Man, is well known to have advanc'd new Notions in Matters relating to this Controversy. And true it is, that he is for reducing the whole Controversy, between Episcopalians and Presbyterians, to this Point, *Whether by the Institution of Christ and his Apostles the Government of each Church was assign'd to one Chief, or several Equals.* But what then? As Mr. P. who takes the contrary Part to Dr. *Hammond*, will yet allow it possible for a particular Church to be govern'd in Chief by one Presbyter; so the Doctor might allow it possible for a particular Church to be govern'd by several Bishops in Parity, notwithstanding he held it disagreeable to the original Institution.

If it be said, that, by resolving the Controversy into this Point, and by several particular Expressions, he seems to suppose, that *to be a Bishop* is the same thing as *to be the single Governor of a Church*; I answer, he doth but seem so, or else he contradicts not only the general Sense of Episcopalians, but his own Declarations in particular. For, as 'tis well known, that, according to the general Episcopal Principles, a Person may be a Bishop, *i. e.* of the Episcopal Order, and yet not have the Government of any particular Church; so Dr. *Hammond* himself in those very Dissertations, from which and the Epistle Prefatory to them Mr. P. takes all his Quotations, allows and contends that some of the Chorepiscopi of the ancient Church were of the Order of Bishops. *Diss. 3. c. 8. §. 25, &c.* And in his Vindication of those Dissertations against the Assemblers *Chap. 1. Sect. 5.* he hath these Words, *Nay fourthly, we know, that although by Canons of the Church there is Provision made upon prudential Considerations, that no Man shall be made a Bishop sine titulo, without a Title*

or particular See, to which he is assign'd, yet before those Canons forbade it such Bishops there were, and those never doubted to be properly Bishops, though they were not affixt to any Diocese. See also the last Section of that his Vindication, where he insists that the Chorepiscopi were *true Bishops*, though under the City-Bishops. It plainly appears therefore, that *to be a Bishop* was not in Dr. H's Notion (if he agree with himself) the same thing as *to be the single Governor of a Church*. And one can hardly forbear making this farther Remark here, that he who thought it consistent for a Bishop to govern in Subordination to another could not, sure, think it inconsistent for a Bishop to govern in Parity with others.

Mr. P's next Author is Bp. Beveridge, who in the Words quoted from him doth no more than state the Controversy in the same manner, as Dr. Hammond did. Which, as hath been seen, doth not amount to the Saying, *that there can be but one Bishop in one Church*. And what Mr. P. further tells us of him, without Quotation, is no more to the Purpose.

Bp. Pearson, as cited by Mr. P. reports the Ancients in their Interpretation of *Phil. i. i.* to suppose, what the Bishop doth not allow himself, *quod in una civitate unus tantum esset episcopus*, which Mr. P. renders, *that there could be but one Bishop in one City*; as if *esset* were the same as *posset esse*: which is, to say no worse of it, a very precarious Supposition. Neither Bp. Pearson, nor the Ancients by his Report, appear to have gone upon any higher Principle, than, what I readily embrace, *viz. that the Apostles settled but one Bishop in one City*, or however, *in one Church*.

As for Mr. Dodwell, however he may represent it as Heresy to place several Persons at the Head of one Church, Mr. P. doth not tell us where he says, *there can be but one*. And if it may be infer'd that that was his Opinion, who was singular in many of his Notions, it may be far enough still from being a standing Maxim of the Episcopal Scheme.

The Bp. of Oxford is truly quoted by Mr. P. as saying, *that this Rule was held sacred in all Ages, that in one City there should only be one Bishop or chief Pastor*. But, that there



there *could* be no more than one Bishop in one City, he doth not say was any Rule or Maxim. How could he, who certainly held that the Apostles were Bishops, and yet govern'd the Church of *Jerusalem* for some time with a joynt Authority? *Ch. Gov. p. 106, 107.*

The last Author, whose Words Mr. P. thinks fit to give us upon this Occasion is Dr. *Barrow*: who indeed calls it *a fundamental Rule of the Church, necessary for preserving Peace and Order therein, that but one Bishop should be in one Church.* But those very Expressions argue, that he did not think the Observance of that Rule necessary to the being of a Church, or that for more than one Bishop to be in one Church was a thing impossible. So when, in his *Treatise of the Pope's Supremacy*, he tells us how irregular and unfit it was deemed by the Antients for *two Bishops to preside in one City*, how it was condemn'd by the Synod of *Nice*, and by several Popes, adding his own Judgment that it was *condemn'd with good reason*; in all this the thing condemn'd is suppos'd to be possible. Dr. *Barrow's* strongest Expressions are, where he says, that the presiding of two Bishops in one city would be *on the Church's part a kind of spiritual Polygamy*, and render it *a Monster with two Heads.* But neither of these amount to saying, that the thing is impossible. Besides that he did probably mean this of two Bishops presiding, each of them by himself over the same Church, whereas I spoke of a Plurality governing in the Nature of a Council or Senate: which is a mighty different Case.

Besides the forementioned Authors, Mr. P. says he might cite Bp. *Burnet*, but chuses only to refer to p. 306, 349, 350. of his *Vindication of the Church of Scotland*, and p. 13. of the Appendix thereto. All which Places I have consulted, but find nothing more to Mr. P's Purpose, than where he says p. 350. *And from all this it was clear, that there might be but one Bishop in a City.* As to which also, from his Premises to that Conclusion it appears to be his Meaning, that in ancient Times that was the general or ordinary Rule; from which however upon extraordinary Occasions there was a Variation, so as to be more than one Bishop not only in one City, but in one Church; as  
his

his Instances shew. Of which more anon. Mr. P. was certainly in the right, rather to refer to these Places, than to cite the Words: but he had been much more in the right not to have mention'd them at all; since they are partly not for, and partly against him.

Thus have I consider'd all the Authors, which Mr. P. hath particularly mention'd upon this Occasion, and found them very deficient as to proving, *that it is a standing Maxim of the Episcopal Scheme, that there can be but one Bishop in one Church*, or, that there cannot (*i. e.* that it is impossible) there should be several Bishops governing one Church in Parity.

But Mr. P. says *Def. Part 2. p. 39.* that *this Maxim is so perpetual in the ancient Writers, in whose Authority this Gentleman [who is his humble Servant] so much vapours, that it looks as though he himself had very little knowledge of those very Authors, he would have us admit into our Rule.* As to the Admission of the Fathers into our Rule, I shall speak in proper Place. And as to my Acquaintance with them Mr. P. may conjecture as he pleases. I shall only say, that if he were to make out by Quotations of their own Words, which of the Fathers held the pretended Maxim in the Sense by me denied, it would appear who *Vapours*. I allow many of those ancient Writers to have express'd themselves to this Purpose, *That by the ordinary Rule every Church ought to be govern'd in chief by a single Bishop*, and, *That there can be but one Bishop in one Church, as the Bishop of it.* But I deny that many of them, and I believe that none, can be found by fair Interpretation to have declar'd themselves of Opinion, that it is impossible several Bishops should govern one Church in Parity, or even, that it is unlawful for them to do it upon any Occasion, though it be but for a time.

Mr. P. *Def. Part 2. p. 40.* is pleas'd to represent me as holding, that the chief Government ought ordinarily to be in a single Bishop, upon account of the Prescription of a Monarchical Form of Church-Government, and yet not holding this deducible from the Notion of a Church or a Bishop, *as the one signifies a Monarchy, and the other a Monarch.* But this is grossly to misrepresent me. For the

ne Words, *As the one signifies*, &c. are entirely his own; and as entirely contrary to my Sense. I absolutely deny it to be essential to a Church to be a Monarchy (as to its visible Government) or to a Bishop to be a Monarch: and I deny either to be so in the general Sense of Episcoparians. Nay, 'tis notoriously their general Sense, that it is not essential to a Bishop to be a Monarch or single Chief Governor of a Church: nothing being more common with them than to distinguish between the Order of a Bishop, and his Relation to a particular Church, and to affirm, that a Bishop may be depriv'd of his Diocese without losing his Order, and that there have been Bishops who were not Chief Governors of any Churches. And, as to that other Question, *Whether it be essential to a Church to be a Monarchy?* None of those Episcoparians, who think there were Churches (though not fully constituted) before there were single Bishops at the Head of them; none of those, who hold the Churches to subsist (though in an imperfect State) during the Vacancies of their respective Episcopal Chairs; and none of those who hold the *Calvinian* Churches abroad to be Churches, though irregular ones; none of these, I say, can hold it essential to a Church, (though they may to the Regularity of one) to be monarchically govern'd. And, certainly, these, taking all sorts together, are too many to have the general Sense of Episcoparians go against them. I wonder Mr. P. cannot or will not see, that there may be a Prescription for a monarchical Form of Church-Government, and yet that Form, *i. e.* the Actuality of it, not be essential to a Church. Government by a single Bishop may be prescrib'd; and yet it may be possible, and even lawful upon some Occasions, for a Plurality to govern one Church in Parity, for a time.

That it is not impossible is all that I am in strictness concern'd for, in this Branch of my Answer to Mr. P's Argument. For, though I went further in my Remarks, p. 33. and said, *That it may be own'd without any Damage to the Episcopal Scheme, that there may be lawfully, upon some special and urgent Occasion, a Plurality of Bishops, governing one particular Church or Diocese, in the Nature*

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of a Council or Ecclesiastical Senate ; I said not this out of any Exigency of my Cause, but in a frank way of speaking my Judgment. For if it be but possible, though not lawful *now* upon any Emergency, that Illegality might arise from a Rule given by the Apostles for ordinary Bishops, after the time that they themselves govern'd the Church of *Jerusalem* together, and the Reason whereof might not involve their Case: as under the second Branch of my Answer shall be more fully explain'd.

It remains still, however, my undoubted Perswasion, that it is even now lawful, upon urgent Occasion, for several Bishops to govern one Church in Parity for a time. Nor do I yet know that this is denied by any Episcoparian ; notwithstanding that Mr. P. (*Def. Part 2. p. 40.*) boasts of his having help'd me to that Knowledge, and concludes me not much vers'd in the Writers of my own Side, because I had it not before. I knew very well before that Episcopal Writers are wont to express themselves after this manner, *That the monarchical Form of particular Church-Government is of Apostolical Institution*, and that therefore *there ought to be but one Bishop in one Church*, unless in Subordination to one Chief: But that such their Sayings are to be so rigorously interpreted, as to admit of no tacit Limitation or Exception for Cases of Necessity ; this I do not yet know or believe.

It is so common for practical Rules to be laid down in general Terms, and yet to admit of Exceptions, and so reasonable in the general to understand all Rules of positive Institution with an Exception for Cases of Necessity, that an Author's laying down such a Rule in general Terms doth not at all convince me, that he intended to preclude any such Exception. Unless such Intention be expressly declar'd, or by special Circumstances very plainly intimated, the Equity of Interpretation leads me not to suppose it. And none of the Authors quoted by Mr. P. have made mention of a Case of Necessity, and declar'd the Rule of *but one Bishop in one Church* to be inviolable in that. Had they been to have declar'd their Opinion in such a Case, I doubt not but most, if not all of them, would have appear'd to have been in my Sentiments. Yea,  
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I doubt not but they would have allow'd it to be a lawful, as well as possible, Constitution, which should provide, that upon the Vacancy of any Dioceſan See the Suffragans to that See (if ſuch there were) or the three next neighbouring Biſhops ſhould take upon them the Government of ſuch Church with equal Authority, till the See ſhould be again regularly fill'd. I ſhould not fear to appeal in this Caſe to any ſtated or caſual Aſſembly of Epiſcopal Divines.

But I do not intend to reſt this Matter ſo. I ſhall ſhew by expreſs Teſtimonies, that 'tis no ſtanding, *i. e.* univerſal or neceſſary Maxim of the Epiſcopal Scheme, either, *That there cannot poſſibly, or, That there may not lawfully, for urgent Cauſe, be more than one Biſhop in one Church.* And this I ſhall do the rather, becauſe Mr. P. ſays *Deſ. Part 2. p. 39. that he ſhould be glad, if I would be pleas'd to produce thoſe, who are my warrant for denying that to be, which he ſays is a Maxim of the Epiſcopal Scheme.* For as far as I have denied it, I will now produce my warrant.

Befides then that I have not met with this Maxim (as 'tis by me denied) in any Epiſcopal Writers equitably interpreted; Befides that there is nothing in the Notion of the Epiſcopal Order, or of a Church, to make it inconſiſtent for ſeveral of that Order to govern one Church in Parity; And beſides that 'tis a general Rule, that Laws of poſitive Inſtitution (ſuch as that of *but one Biſhop in one City or Church*) are not to be taken in the utmoſt rigour: Befides theſe things, I ſay, I was further encourag'd to advance what I did in Oppoſition to the pretended Maxim by the Authorities following.

The famous Archbiſhop of *Spalato* in his Book *De Rep. Eccleſ. l. 2. c. 3. §. 60.* ſpeaks of a Time *antequam Apoſtoli ipſi opportunum cenſuerunt, ut in unaquâque eccleſiâ non niſi unus præeſſet propriè epiſcopus,* before the Apoſtles thought fit, that but one Biſhop properly ſo call'd ſhould preſide in each Church. Again §. ſeq. he ſays, *Plures non modo Presbyteros, ſed etiam Epiſcopos, eadem Eccleſiâ habere poterat, qui ſimul & in ſolidum illam regerent.* One Church might have not only ſeveral Presbyters, but ſeveral

*Bishops also, jointly governing the whole.* Nor did this very learned Episcoparian think the contrary Rule oblig'd without Exception, after it was settled. *Neque fuit* (saith he *ibid. c. 9. §. 14.*) *tanta religio priscis illis sanctis episcopis socium sibi interdum asciscere aliquem ex suarum ecclesiarum presbyteris, qui & ipse, tum jurisdictione & ordine, usque pleno episcopalis propria potestatis, tum etiam nomine, in eadem ecclesiâ simul esset & diceretur Episcopus.* Nor did those ancient holy Bishops think it unlawful, sometimes to take to them a Partner out of the Presbyters of their Churches, who should be both by Jurisdiction and Order, and the full Use of the proper Episcopal Power, and by Appellation also, a joint Bishop in the same Church. And 'tis remarkable what the same Author says of the Eighth Nicene Canon, l. 3. c. 3. §. 65. *Nicenus vero Canon, ut Ecclesiæ praxis illum explicat, & patebit ex sequentibus, excludit duos episcopos inter se divisos, cum plebis etiam divisione; non autem duos in solidum & magnâ charitate conjunctos, & in uno eodemque regimine amice copulatos.* The Nicene Canon, (namely the 8<sup>th</sup>, which disapproves of two Bishops in one City) as the Practice of the Church explains it, and will appear by the Sequel, excludes two Bishops from one another, with a Division of the People also; but not two united with great Charity, and lovingly coupled together in one and the same entire Government.

The learned Mr. Bingham is another Episcopal Author, by whom I was confirm'd in my Sentiments about the Rule of but One Bishop in one Church or City. He in his *Antiquities of the Christian Church*, Book 2. hath a Chapter about it, viz. the 13<sup>th</sup>: where having establish'd the Rule in the general, in the First Section, he begins the Second thus, *Yet it must be observ'd, that as the great End and Design of this Rule was to prevent Schism, and preserve the Peace and Unity of the Church: so on the other hand, when it manifestly appear'd, that the allowing of two Bishops in one City, in some certain Circumstances and critical Junctures, was the only way to put an End to some long and inveterate Schism; in that Case there were some Catholick Bishops, who were willing to take a Partner into their Throne, and share the Episcopal Power and Dignity be-*  
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tween them: And then he instances in the Proposals made by *Meletius* to *Paulinus*, and by the Catholicks to the Donatists at the Conference at *Carthage*. Of both which I shall give the Reader a brief Account.

The Orthodox Christians of *Antioch*, being unhappily divided between *Meletius*, who was own'd for their Bishop by the greater Part, and *Paulinus* who was set up against him by the rest: *Theodoret* reports (*Eccl. Hist.* l. 5. c. 3.) that *Meletius* made *Paulinus* a Proposal to this effect, viz. To joyn their Flocks, and govern them in common during both their Lives; the Survivor to govern alone in the ordinary Form. For which Proposal *Meletius* is highly applauded by *Theodoret*. And though he says *Paulinus* rejected it, 'tis certain they did at length come to an Agreement: by which they were both to be Bishops in *Antioch* during their joint Lives, and the Survivor to be sole Bishop there. But whether their Flocks were to be govern'd by them jointly as one Church, or separately as Sister Churches, though I think the former more probable, I dare not positively say. 'Tis plain however, that *Theodoret*, and if we may credit him *Meletius*, thought it not only possible, but lawful, yea, and commendable, upon urgent Occasion, for two Bishops to join in the Government of one Church.

The like Proposal was made by the Catholick Bishops, in their Conference with the Donatists at *Charthage*. I shall relate it in Dr. *Burnet's* Words, *Vind. of the Ch. of Scotland*, p. 349. one of those very Pages to which Mr. P. was pleas'd to refer me for a contrary Purpose. Having mention'd the Agreement between *Meletius* and *Paulinus*, he proceeds thus, *So St. Augustin, and the African Bishops with him, offered to the Donatists, that, would they agree with them, these schismatical Bishops should be continued as conjunct Bishops with those already settled, in those Sees where they liv'd.*

And now the Reader may judge how truly Mr. P. *Def. Part 2. p. 39.* with a grand Air lets me know, that in the Judgment of all that understand the Controversy, I have given it up; whether he has not discover'd his own Ignorance, or Inconsideration, or Resentment, rather than my  
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Ignorance on this Occasion ; and upon how weak grounds he charges me, *p. 40. with abandoning the Episcopal Scheme, as it hath been constantly maintain'd hitherto by the most learned Advocates for it.* Wherein have I done this ? Is it because I affirm it possible for several Bishops to govern one Church in Parity ? He hath not produced one learned Episcoparian denying that ; unless, perhaps, Mr. *Dodwell* by a Consequence, and not expressly. Is it because I do not hold, that each particular Church ought to be govern'd in Chief by a single Bishop ? But that I do hold for the ordinary Rule, and declar'd so in my Remarks, and that that Rule, in all Probability, had no lower Rise than the Apostolical Settlement of Churches. Is it then because I acknowledge that there may lawfully, even now upon urgent Occasion, be several Bishops governing jointly in one Church ? But I have produc'd learned Advocates for Episcopacy, agreeing with me in that. Nor doth it appear but that the generality of them may have been, and be (what I little doubt of) of the same Mind. And, however, 'tis a Point of no Moment to the Controversy between Episcoparians and Dissenters. Particularly, the Opinion which I have own'd in this regard is not in the least wise disadvantageous, that I can see, to the Episcopal Cause.

And as I have not abandon'd the Episcopal Scheme, that cannot be true which Mr. *P.* affirms, *p. 40. that I plainly discover the Reason why I abandon it, viz. because I could not get over the force of his Argument,* to which in the foregoing Page he supposes me hereby to have made a Compliment, which yet he thinks is no more than it's due. The Truth is, my Perswasion, since I had any, in relation to the Rule or Maxim of *But one Bishop in one Church*, hath been always the same as now declar'd ; and was taken up by me, long before I was appriz'd of any such Argument us'd against Episcopacy, as that under present Consideration : which, though highly magnified by Mr. *P.* I have ever look'd upon as a Trifle, since I first met with it in his Controversy with Dr. *Wells*. Few Words would have suffic'd in Answer to it, had not his Way of managing it, and his Usage of me, made it proper, if not

necessary to consider the Opinions of other Men, as well as the Truth of Things, and to vindicate my self from the Imputations he endeavours to fix upon me, with relation to this first Branch of my Answer.

In short; If there be nothing in the Notion of the Episcopal Order, as that is taken for a standing Order of Ministers superiour to mere Presbyters, or in the Notion of a Church (according to Scripture Usage) by reason whereof it is, and ever was, inconsistent, or impossible, for one Church, to be govern'd by several of the Episcopal Order in Parity; then the Apostles might so govern the Church of *Jerusalem* for a time, and yet be of that Order. Now Mr. P. hath not made out any such Inconsistency, and scarce made any Attempt towards it: and, I trust, I have made it sufficiently appear that there is none, and withal clear'd my self from his Aspersions.

### SECT. III.

*The Second and Third Branches of my Answer to the fore-said Argument vindicated: and the Weakness of that boasted Argument shewn.*

The Second Branch of my Answer to Mr. P's mighty Argument was, *That though the Apostles were Bishops in our present Sense, they were not ordinary Bishops, but had still a superiour Character, and extraordinary Gifts of the Holy Ghost; on which account it was not reasonable, that all those Rules and Maxims should take place as to them, which were fit to be establish'd for their Successors, the ordinary Bishops in After-ages.* The Consistency or Possibility of one Church's being govern'd by several Bishops in Parity being now suppos'd, this Part of my Answer was intended to remove any Improbability that might be imagin'd, in supposing that the Church of *Jerusalem* was in fact so govern'd at first; while yet we pretend, that it was a Rule establish'd with good Reason afterwards, *That each Church should be govern'd in Chief by a single Bishop.*

Now, what I alledg'd is certainly sufficient to shew in the general, that it is not at all improbable, that such Rules  
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and Maxims should be establish'd in relation to the ordinary Bishops of After-ages, the Reason of which did not take place in relation to the Apostles; though they were of the Episcopal Order. And if there be any thing particular in the Case of this Rule of but *One Bishop in one Church*, by reason whereof it ought to have taken place in the Persons of the Apostles as well as others, if they were of the Order of Bishops, as I know of no such Particularity, it will be time enough to consider what may be pretended as such, when I find it alledg'd.

I proceed therefore to the Exceptions, which Mr. P. makes, *Def. Part 2. p. 41, 42.* to this Passage of my Remarks. And first he says *it clashes with my way of arguing concerning Timothy and Titus.* But 1<sup>st</sup>, This is no Fault at all, that is, it makes no Defect in the present Reasoning, unless my Way of arguing concerning *Timothy* and *Titus* be good; which Mr. P. will not allow. 2<sup>ly</sup>, There is indeed no clashing. For as here I argue, that though the Apostles were Bishops, their still superiour Character, and extraordinary Gifts, might well exempt them from some of the Rules fit to be made for ordinary Bishops, so I never denied the like of *Timothy* and *Titus*; though their still superiour Character, and extraordinary Gifts, be not so unquestionable, and certainly were not so great, as those of the Apostles.

And whereas I argu'd concerning *Timothy* and *Titus*, that notwithstanding their extraordinary Gifts, they were to pass for Precedents to the Purpose then in hand, *till good reason shall appear to the contrary* (which Limitation I expressly mention'd, *Rem. p. 30.* the Place refer'd to by Mr. P.) so I have not denied that the Apostles were to pass for Precedents, in any respect, under the like Limitation. All that I argue for now is, that the Apostles might very well be Bishops, or rather (to speak more plainly) might have Bishops for their Successors in a Superiority to mere Presbyters, though they themselves were not confin'd to all the same Rules in the Exercise of their Episcopal Powers, which were design'd for ordinary Bishops. And this sure is very plain from the Consideration of *their still superiour Character, and extraordinary Gifts.* And why should

Should Mr. P. say I would shuffle off his Argument for Aristocratical Church-Government with this Consideration, when I did not offer it as more than Part of an Answer to any Argument of his.

But he further says, and objects as another Fault in this Part of my Answer, *that what I alledge makes directly against me.* Now, 'tis certain, that it makes directly for the Apostles Exemption from ordinary Rules, in their general Nature, as such; and that was the Purpose for which I alledg'd it. But, perhaps, it may make against their Exemption from this particular Rule of *But one Bishop in one Church.* And to that Purpose it is that Mr. P. argues. For (saith he) *if Christ did not appoint a monarchical Form of Government in his Church, when by reason of those extraordinary Gifts there were so many, out of whom he might have chosen one fit to be intrusted with it; we have much less reason to imagine, he design'd to appoint that Form of Government in After-times, when by reason of the ceasing of those Gifts, it would be much more dangerous; and so we see it actually prov'd, when his institution was alter'd.*

To this I answer First, that the present Question is not about the Form of Church-Government, but about the standing Orders of Ministers; and that supposing the Government of the Church of *Jerusalem*, by the Apostles together, to infer an Institution of the Aristocratical Form of Government, it would still be far from proving that the Governors must be mere Presbyters; since the Apostles were certainly more.

But I answer further, that our Saviour did not in his own Person institute any Form of Government for particular Churches, as far as appears. He did not say a Word to his Apostles, that we find, about governing the Church of *Jerusalem* in particular, and was so far from fixing of them there, that on the contrary he charg'd them to *go into all the world, and preach the gospel to every creature.* Mark 16. 15. Nor were the Apostles Governors of the Church of *Jerusalem* at any time any otherwife, than as they were Governors of every other Church, where they afterwards came. Wherever there were several of them together, they were all Governors, equal among them-

selves, and superiour to all others ; and where there was but one, he was a single Chief Governor. So that our Saviour did really make every one of them potentially a Monarch, or Chief Governor in his own Person. Nor did their extraordinary Gifts administer any Cause, why they should not be equal among themselves, while they were together. But, on the contrary, as 'tis generally agreed that one principal Design of the monarchical Form of Church-Government was the Prevention of Schism ; so 'tis evident there was not so much Danger of that from the equal Authority of Persons so extraordinary endow'd with the H. Ghost, as were the Apostles, as from the equal Authority of ordinary Governors in the same Church. And therefore my Allegation of the extraordinary Gifts of the Apostles, in the Passage under consideration, makes not against but for me. That the Mischiefs which have been occasion'd by the monarchical Form of Government in particular Churches have been greater, than would have been occasion'd by the Aristocratical, if that had been at first settled and continu'd, Mr. P. is not wise enough to know, however he may be bold enough to say. Doubtless, Power under any Form was safer in the Hands of the Apostles, than of ordinary Ministers.

To compleat my Answer to the Argument under present Consideration, I said, 3<sup>ly</sup>, *Rem. p. 34. that it doth not appear, nor is it probable, that the Apostles ever had the Government of the Church of Jerusalem with equal Power, as that was a particular Church distinct from the universal.* By which my meaning was, that they had not the Government of it by any special Commission, or peculiar Designation to the Office of governing there ; but only in virtue of their general Commission, whereby they were Governors of the Church Universal, and had as good Authority to govern any other particular Church as that. At first, probably, there was not any Government settled for the Church of *Jerusalem* in particular ; as there was no need of any such, while the general Governors of the Church Catholick tarried in that City. And when there was, it doth not appear, that it was Aristocratical. Now, the Rule or Maxim of *But one Bishop in one Church* relates



to the particular Government of particular Churches, and not, either to the common Government of the Church Universal, or to the occasional Government of particular Churches, by an Authority paramount to that of particular Governors. And therefore the Apostles might be in a standing Capacity of the Order now call'd Episcopal, and yet, for a time, jointly and equally govern the Church of *Jerusalem* by virtue of their general Authority, without any Contradiction to, or Deviation from, the said Maxim or Rule, and without supposing the particular Government of that Church to have been ever settled in the Aristocratical Form.

This is the the effect of the third Branch of my Answer. To which Mr. P. replies in four Particulars. And first he queries, *Whether the Church of Jerusalem was not a particular Church?* And if it was, he thinks that enough for his Purpose; *and we have therein a Platform*, saith he, *for the Government of other particular Churches, when they came to be form'd.* Def. Part 2. p. 42. But that which I say is, that it appears not, that the Apostles were Governors of the Church of *Jerusalem* in Parity, as it was a particular Church, *i. e.* by virtue of any Authority they had in that more than, or different from, what they had in any other Church, but in virtue of their general Authority over the whole Catholick Church. And there is no Reason to suppose the Church of *Jerusalem*, as govern'd by the general Authority of the Church Catholick, before any particular Government was settled for it, or by an Authority paramount to that of particular Governors, to be intended as a Platform for the particular Government of other Churches, when they came to be form'd.

The second and fourth Particulars of Mr. P's Reply go upon a Mistake of my Meaning, as if in the Passage replied to I had disputed the Government of the Church of *Jerusalem* by the Apostles in Equality, *when it was a particular Church distinct from the universal*; whereas my Words were, *as it was a particular Church*, &c. the Meaning whereof I have now sufficiently explain'd.

His third Particular stands thus, *If this Aristocratical Government was fix'd in the Church of Jerusalem, when*

*it was the universal Church; there is the more Reason to think, that the same Government was to be fix'd in all other particular Churches, of which the universal Church was to be constituted.* I do not well comprehend the Drift of this, but suppose it will be sufficiently obviated by saying, 1<sup>st</sup>, That it appears not that an Aristocratical Government was ever fix'd in the Church of *Jerusalem*, and 2<sup>ly</sup>, That the Government of the universal Church by the Apostles, with equal Authority, is no Argument that the Government of particular Churches should be Aristocratical.

Mr. P. indeed speaks frequently (*Def. Part 2. p. 41, 42, 43, 44.*) of our Saviours having instituted, settled, fix'd an Aristocratical Form of Government in the Church of *Jerusalem*, and by that way of Speaking gives some colour to his Argument. But what Foundation hath he for talking at that rate? It doth not appear, as I said, that the Apostles ever govern'd the Church of *Jerusalem*, by virtue of any special Relation they had to that Church. And, besides, it doth not appear that, in the Exercise of their Authority there, they were ever tied to the Aristocratical Form; to which it is essential, that none of the chief Acts of Government be exercis'd but with the Consent of the Majority of the Collegues, or, at least, of them present, authentically declar'd: whereas it cannot, I conceive, be denied but that any or the Apostles might there exercise all Acts of spiritual Government, without any such declar'd Consent; though it might in some Cases be prudent to express their Unanimity. And, were there nothing in either of these Considerations, how could they, whose Charge it was *to go and teach all nations* be fix'd Governors of the Church of *Jerusalem*? And if they were not fix'd Governors, no Form can therefore be said to be fix'd, because it was that wherein they governed. And yet this is all the Proof thereof suggested by my Adversary. Nor is it for the Service of his Cause, that this kind of Proof should be allow'd. For then there will not want Evidence, that the monarchical Form of Church-Government was generally settled throughout the World, by the Direction of the H. Ghost; viz. when the Apostles,

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being separated from one another, did in their single Persons govern in Chief the Churches by them respectively as to planted or cultivated.

When Mr. P. says, *p. 41. that I acknowledge the Form of Government, as settled at first by Christ, was Aristocratical*; he makes a great deal too bold with me, who never said or thought such a thing. He seems to refer to these of my Words, *Rem. p. 34. Though therefore twelve Apostles that were, for some time, Rulers of the Church at Jerusalem, with equal Authority, as twelve Bishops (for good Cause) may be of one Church now, it will not therefore follow, &c.* 42, Which Form of Speech (*though therefore such a thing it were*) is frequently us'd, and was by me intended, as a Form of supposing, but not granting. But, allowing I should acknowledge, what indeed I have never denied, that the Twelve Apostles were, *for some time*, Rulers of the Church of *Jerusalem*, with equal Authority, that is not an Acknowledgment that Christ settled an Aristocratical Form of Government in that Church. Mr. P. will hardly offer to vindicate himself by saying, it was an Acknowledgment by Consequence; since that is no Acknowledgment at all, unless the Consequence be own'd: which in this Case never has been by me, and I believe, never will be. I think the Apostles might govern the Church of *Jerusalem* for some time as above said, and yet neither the Aristocratical, nor any other, Form of Government be at that time settled there by Christ. I never said or thought they were Rulers of that Church, by any special Relation to it, or any otherwise than as they were Rulers of the Church Catholick, and exercis'd their Powers in that particular Church, while they had Occasion to reside with it, as they did afterwards, by virtue of the same general Commission, in all other Churches where they, or any of them, made an abode.

I am so far from acknowledging that Christ settled an Aristocratical Government in the Church of *Jerusalem*, that I will not take upon me to deny what some of the Ancients thought, that he himself constituted *James* Bishop of *Jerusalem* before his Ascension, and thereby settled the monarchical Form there. For though, I confess, I see no  
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Evidence thereof in Scripture; neither do I of the contrary. The Acts of Government, which we find there ascrib'd to the Apostles in general, are not inconsistent with this Supposition. For however the Care of that Church was more particularly committed to St. *James*, and he therefore to fix his Residence there, that would not supersede the Authority of the Apostles, or any of them, in the same Church, but that they might rule in Equality with him, if he were an Apostle, and in Superiority to him, if he were not: the Apostolical Authority, peculiarly so call'd, taking place every where, and being every where superiour to that of particular Church-Governors, as such.

The Reasons of my having said before, that *the Government of the universal Church by the Apostles, with equal Authority, is no Argument, that the Government of particular Churches should be Aristocratical*, are these. First, a single Person may better suffice for the chief Government of a particular Church, than of the Church Universal. And therefore there is no Incongruity in supposing, that the chief Government of each particular Church might be settled upon a single Person, though not that of the Church Universal. Secondly, Though the Apostles govern'd the Church Universal with equal Authority, yet they did not govern it Aristocratically, unless, perhaps, a small Part of the Apostolical Times. They could not, any longer than they continued together. Their Authority indeed was equal; but then it was full and entire in every one of them, and freely exercis'd by them severally in several Parts of the World. They govern'd as so many Monarchs in different Dominions, not as Members of a Senate or Council; and by an immediate full Authority from our Lord himself, not by Deputation from the Apostolical College. So that in the Government of the Church by the Apostles, we have a better Precedent for Monarchy in it's Parts, than for Aristocracy in respect of the whole: Since their Aristocratical Government of the Whole (as to it's Exercise, at least) soon expir'd, but their Monarchical Power was exercis'd in the Parts as long as they liv'd.

'Tis easy now to shape a direct Answer to Mr. *P*'s Syllogisms set down in the Beginning of the foregoing Section, which

which I desire the Reader to look back upon. There he will find much Use of the Phrase of *being more than one in one single Church*: whereby Mr. P. would be understood to mean (what in Syllogizing he ought more clearly to have express'd) *the being more than one in one single Church, without Subordination to one Chief*. For, *Def. Part 2. p. 39.* he lets me know, that Instances of more Bishops than one in one Church *are nothing to the Purpose*, as long as there is one Chief. However, taking him so, I still deny the *Major* of his first Syllogism. In Opposition whereto I affirm, that Bishops, *i. e.* Persons of the Episcopal Order, are such Officers as might be more than one in one single Church, without Subordination to one Chief. They might be so, as unfix'd or occasional Governors thereof, if not as fix'd in the particular Government of it. And should Mr. P. say that by *being Officers in a Church*, he means *Officers fix'd in the particular Government of it*, then would I further deny both his *Minors*, and the Fact upon which they are grounded. That is, I would deny that the Apostles were ever all, or more than one of them, fix'd in the particular Government of the Church of *Jerusalem*. They might have been, indeed notwithstanding their Episcopal Character, but it had been inconsistent with the Duties of their Apostolical Function, eminently to call'd.

Thus have I, as I conceive, abundantly answer'd the Argument of which Mr. P. says, *Def. Part 1. p. 11. that he has turn'd it in his own thoughts often, and set himself to devise what Reply could be made to it*, but could find none; insomuch that he says *he is mistaken, if some of Euclid's Propositions are more clearly demonstrated*. I will conclude this Head with two or three brief Remarks, which, I am perswaded, will give the Reader as mean an Opinion, as I have ever had, of this boasted Argument.

The Force of it manifestly depends on this Supposition, *That it is impossible, or, at least, ever was unlawful for several of the Episcopal Order (if any such there be) to govern a single Church for a time in Parity*. Take away this Supposition, and the Foundation of this mighty Argument is gone. And yet no Episcopal Man, as such, is un-

under any Obligation to allow of this Supposition. And it may be justly question'd whether it be the Sense of any one Episcoparian.

Secondly, If there were any Force in this Argument to prove, that the Apostles were not Bishops in the first Sense of the Episcopal Scheme, there is, however no Force in it towards proving, either that they themselves were not superiour in Rank and Authority to mere Presbyters, or that there might not be a Succession of Ministers in such a Superiority. On the contrary as their governing the Church, as they did, undoubtedly consisted with such a Superiority in their own Persons, it is not imaginable, that it should be inconsistent with the like in others of the same or succeeding Ages. Here is no colour of an Argument therefore against a standing Order of Ministers, superiour in Rank and Authority to mere Presbyters. And to such an Order I maintain the Power of Ordination to belong.

Thirdly, If the Church of *Jerusalem* were for a time govern'd by Twelve Apostles together, many particular Churches were afterwards govern'd in Chief for a time by single Apostles. Of this can be no doubt. And therefore the Aristocratical Form of particular Church-Government hath no Advantage over the Monarchical, from the Practice of the Apostles. Especially since it is more reasonable to look for the ordinary Form of Church-Government towards the latter End of their Time, than at the very Beginning of it, when the Church it-self was but just gathering, and the State of it, in so many Respects, extraordinary.

#### S E C T. IV.

*Mr. P.'s Argument from the Powers confess'd in Presbyters consider'd. My former Answer to it vindicated: and the Weakness of the Argument further shewn.*

The next Argument, which I find us'd by Mr. P. for the Right of Presbyters to Ordain, is given us, *Serm. p. 38* 39. as the sixth and last Particular of his Answer to our Argument from *Timothy* and *Titus*, and is thus express'd  
 "The Power of administering Sacraments, the Signs and  
 "Seals of the Covenant of Grace; and more especially the  
 "Power



Power of blessing and sanctifying things, to represent, seal and apply the Body and Blood of Christ, is so very great, that it is not easy to suppose a greater Power is lodg'd in any Men, than what they have who receive this. There ought therefore to be clear Evidence and full Proof, that those whom Christ hath intrusted with this Power, have not all other Powers whatever, which Christ has lodg'd in any of his Ministers.

To this I answer'd, *Rem. p. 53.* to this Purpose (as Mr. P. rightly understood me) *That the greater the Powers are, which we allow to Presbyters, 'tis rather the less than the more probable, that they should have the Power of communicating them to others.* But Mr. P. says (*Def. Part 2. p. 91.*) that this seems to him strange reasoning. "The greater the Power is (saith he) which Presbyters have, the nearer it must certainly approach to the greatest that can be suppos'd. And can that be an Argument, that 'tis the less probable they should have the greatest? To which I answer, that when several Magnitudes rise or fall in Proportion to one another, the greater that is, which is the less, the more is it remov'd from, instead of approaching the nearer to, that which is the greater. Hence the greater any Number is, the greater is the Difference between the same and the double of it: and the stronger any Man is, the more short doth he fall of his Strength, who is a tenth Part stronger. And of this Condition is the Matter before us. The greater the Powers are, which Presbyters are allow'd to have, the greater still is the Power of communicating them: and therefore the former do not by their Greatness approach any thing the nearer, but rather the less near to the latter: Which overthrows the ground of Mr. P.'s present Question and Admiration.

He mistakes the Point, when he says (*ibid. & p. seq.*) "Let us put the Case. Presbyters have greater Power than Deacons, do's that then render it less probable they should have the Power of Ordaining, than that Deacons should? In the Reasoning, which Mr. P. would expose, I do not speak of the Power of Ordaining at large, but precisely and expressly of the Power of communicating the Powers which Presbyters have. And though the greater Power of

Presbyters renders it not less, but more, probable, they should have the Power of Ordaining Presbyters, than that Deacons should; it doth not therefore follow, that the greater the Powers of Presbyters are, 'tis the more, or not the less, likely they should have the Power of Ordaining to their own Office. These things have no Connexion. He should have put the Case thus, *Presbyters have greater Powers than Deacons: Is it therefore less probable Presbyters should have Power to Ordain Presbyters, than Deacons to Ordain Deacons?* And then I would have answer'd, *Rather less than more, upon that account.*

Nor doth Mr. P. come close enough to the Purpose when (p. 92.) he proposes to *consider the Powers committed to Men, as so many trusts.* "*When Presbyters*" (saith he) *are thought worthy of one of the highest and* "*most important Trusts, that can be lodg'd in Men, is that*" "*no Reason to think they may probably be intrusted with*" "*another? If that Order is counted sufficiently able and*" "*faithful for the Management of one most awful Trust,*" "*will there not be the more Probability, that they are*" "*counted so likewise for the Management of another?*" This, as here put together, seems to me unintelligible Cant. The more I consider it, the more I am puzzled what to make of it. Of whose *thinking* and *counting* doth Mr. P. speak? Our Lord did not *think* or *count* but *knew*, that no Presbyters are worthy of the high trust committed to them, and even foresaw that many of them would be deficient, as to the Ability or Fidelity which he requires of them. The Powers of Ministers are not proportion'd to their Merit, but to the Exigencies of the Church. Besides, if it may be allow'd, that a Man who is thought fit for one high trust is, generally speaking, the more likely to be thought fit for, and also charg'd with, another; this, certainly, will not hold without Exception. The particular Nature of the one Trust or the other may alter the Case. And my reasoning goes upon the particular Nature of the Power which I deny mere Presbyters to be intrusted with, *viz.* the Power of communicating their Powers to others. The Nature of which is such, that the greater the confest'd Powers of Presbyters are, the greater still is this dis-

puted

outed one; and at the same time it is a Power not near so frequent in Exercise, and therefore not needful to be made so common as those other Powers. And 'tis usual, in all human Societies, upon manifest grounds of Prudence, to intrust as few as may be with high and important Powers. Since therefore there is need in the Church of many more Officers with the confess'd Powers of Presbyters, than with the Power of communicating those Powers, it is not likely there should be as many Officers of the latter sort as of the former. And the greater the confess'd powers of Presbyters are, the more unlikely it is, that the Power of constituting Presbyters should be made unnecessarily common.

I urg'd further, *Rem. ibid.* (as my Questions there are to be resolv'd, *That the greater the Powers are, which we allow to Presbyters (especially they being of Necessity numerous in every Christian Country) 'tis rather the less than be more probable, there should be no superiour Officers to oversee and regulate their Exercise of them. The Powers of Presbyters, certainly, are not such, that 'tis hard to suppose they should be accountable to any Mortals in any respect. And then no Reason appears, why it should be hard to suppose there should be superiour Church-Officers to call them to account, as to their Conduct and Behaviour in some respects.* Now Mr. P. in his Defence (*Part 2. p. 92.*) repeating the Questions, which I have thus fairly resolv'd, separates them improperly, and makes no Home-answer to the Drift of them. He says that Presbyters (meaning, I suppose, single Presbyters) are accountable to a Presbytery. But he omits what was his proper Business, *viz.* To shew 'tis improbable, that there should be a superiour Rank of Officers instituted, to whom Presbyters should be accountable. If it be fit that Presbyters should be accountable to Mortals, as to the Exercise of their Powers, where is the Improbability, that a superiour Rank of Officers should be instituted for that and other Purposes? This is the Question which it concerns Mr. P. to answer, and to which he says nothing.

He very much mistakes his own Business and mine, when in Answer to my Question (*Why is it hard to suppose, there should be superiour Church-Officers to call Pres-*



byters to an account?) he puts this other, "*And why may I not as well say; Why should there not be superiours Church-Officers to call Bishops to an account?*" When I argue not only for Officers superiour to Presbyters, but also against Officers superiour to Bishops, from the Probability of the former, and the Improbability of the latter in the Nature and Reason of things, Mr. P.'s Question may be proper. But at present, while I am doing neither, it is not at all to the Purpose. The Design of my Question was not to argue any thing, but the Weakness of his Argument, whereby, from the Greatness of the Power confess'd in Presbyters, he would infer it improbable there should be any higher Order, or any Church Power not intrusted with them: the Invalidity of which Inference, I conceive, may by this time sufficiently appear. And the Truth is, I look upon it, generally speaking, as a vain thing to argue for or against a Divine Institution from Probabilities or Improbabilities in the Nature and Reason of things, *i. e.* from what we judge fit or unfit to have been instituted, unless the Considerations we go upon be very manifest and very pressing.

The Reason why I said, that the natural Tendency of Mr. P.'s Argument is chiefly towards exempting Presbyters from the Authority of the Civil Magistrate was this. If as he argues, the Power of administering the Sacraments as 'tis lodg'd in Presbyters, be *so very great, that it is not easy to suppose a greater Power is lodg'd in any Men, than what they have who receive this*, and it be therefore improbable they should have any Superiors, even among those who have that so very great Power, it will be more improbable they should have Superiors among those that have it not. Nor is the Greatness of the Powers allow'd in Presbyters any Reason, why they should be without Superiors in Matters of Religion, more than in any other. My intended Brevity will not allow me to enlarge, as I might, on this Matter of Digression.

But the Weakness of Mr. P.'s Argument in hand may further appear by this Consideration, That though we allow all Presbyters the Power of administering the Sacraments, we do it not but with the Restraint of Subjection

to Bishops in the Exercise of it. We allow them not to be intrusted with this Power, but under the Direction and Controul of Bishops. And now how great soever this Power be in it-self, 'tis very congruous that they who are under such Restraint in the Exercise of it, should not be intrusted with the Power of communicating it to others. And if Mr. P. in this Argument supposes Presbyters to lie under no such Restraint, he is plainly guilty of a Fallacy; as taking that for granted, which he well knows his Adversaries will not yield. When he argues from the Powers confess'd to be in Presbyters, he must take them under such Restrictions as they are confess'd; or else he imposes upon his Readers.

#### SECT. V.

*Two other Arguments from Presbyterian Ordination answer'd: the one taken from a pretended original Conjunction of the Power of Ordination with the confess'd Powers of common Presbyters; the other from the promiscuous Use of the Terms Bishops and Presbyters in Scripture.*

Mr. P. I hope will not take it amiss, if I reckon as a third Argument for Presbyterian Ordination, what he suggests (*Def. Part 2. p. 93, 94.*) at the End of his Defence of the Argument last consider'd. He saith, "*These Powers* [meaning, either solely, or among other Powers, that of administering the Sacraments, and that of Ordaining] "*were most certainly conjoyn'd in the same Persons, in the first Institution of an Order of Ministers. And certainly they who pretend there was another Order appointed afterwards, that had but a Part of them, ought to bring as plain Evidence of that second Institution, as we do of the first.*"

To this I answer, First, That what he here asserts as most certain doth not appear to be true. Secondly, If it did, it would infer no Improbability in the Cause I maintain.

1<sup>st</sup>, 'Tis very strange to me, he should allow himself to say, that the Powers we speak of were *most certainly conjoyn'd* in the first Institution of an Order of Ministers.

That

That first Institution was, I conceive, when our Saviour, *Luke 6. 12, 13.* in a very solemn manner selected the Twelve, whom he styled Apostles. 'Tis certain, however, that they were Minister's of Christ's spiritual Kingdom before his Passion. Otherwise it could not have been said of *Judas the Traitor*, as it is, *Acts 1. 17, 25.* that *Judas* had obtained Part of that Ministry, and by his Transgression fell from it. And yet I see no Probability, that the Apostles had the Power of Ordination till after our Saviour's Resurrection.

I don't see how I can shew more Civility to Mr. *P.* upon this Occasion, than by supposing that if he had consider'd what he said, he would not have deliver'd himself in this manner. I am apt to think he supposes the first Institution of an Order of Ministers to have been after our Lord's Resurrection: but that is what I cannot believe he would upon second Thoughts expect to have admitted. It is to me probable that the Seventy (*Luke 10.*) and past doubt that the Twelve, were made Ministers of Christ, not by a temporary Commission only, but by a standing Character, a good while before the Passion of our Lord, with the Powers of Preaching and Baptizing. And at the Institution of our Lord's Supper, our Saviour seems to have given his Apostles the Power of administering that. But for the Power of Ordaining, it doth not appear, nor is it likely, that our Saviour imparted that to them, till after his Resurrection; when he gave them the Plenitude of their Power, and *sent them, as his Father sent him.*

Whereas therefore Mr. *P.* says, *that if he never hear from me till I produce as plain Evidence of a second Institution of an Order of Ministers, with but Part of the Powers we speak of, as his Party do of a first wherein they were conjoyn'd:* I do hereby notify to him, that I have never seen any thing like plain Evidence, that the Powers confest'd in Presbyters, and that of Ordination, were conjoyn'd in the first Institution of an Order of Ministers, inso much that the contrary appears to me far more probable. And I may venture to foretel, that whenever such an original Conjunction shall be plainly prov'd, there shall speedily be publish'd as plain a Proof of a subsequent Separation by competent Authority.

2<sup>ly</sup>, But



2ly, But after all let that be suppos'd, which Mr. P. without any ground that I see, would pass upon us for most certain, viz. *that the Powers we speak of were conjoyn'd in the first Institution of an Order of Ministers*, this must certainly be in the Persons of the Apostles. And what if they had (which surely they had not) all their standing ministerial Powers confer'd upon them at once? Would it therefore be in any Degree improbable, that some inferior Ministers, with but Part of those Powers, should be appointed afterwards? Is the Institution of the Apostles first with Plenitude of Power any Argument at all, that no inferior Ministers were design'd? Or, that they should not be distinguishable by any Difference of standing Powers? I wonder Mr. P. could not see that there is nothing at all in this, which he so triumphs in. On the contrary, 'tis so agreeable to the general Sense of Mankind, that in a large Society (as is the Church) there should be different Orders or Degrees of Officers, with more Powers in the higher, and fewer (though some of the same) in the lower, that the Presumption lies strongly for such different Orders in the Church, what Order soever were first instituted. If therefore all Church-Powers of a standing Nature were conjoyn'd in the same Persons, in the first Institution of an Order of Ministers, it is most reasonable to presume that there was another Order, or Orders, appointed afterwards with but Part of them: directly contrary to Mr. P.'s Imagination.

For another Argument against an Order superiour to Presbyters, and consequently for a Power in Presbyters to Ordain, I may reckon what is suggested by Mr. P. *Def. Part 2. p. 102.* in these Words, "*By the Consent of all, there was one Order, call'd either Bishops or Presbyters; we leave it to our Adversaries to wrangle [this is his Civility] among themselves which it was, and where to place the Institution of another [I suppose he means another above Deacons]; and when they have done contradicting one another about it, and give us some clear Evidence of the pretended Institution (which is not like to be speedily) we shall further examine it.* The Argument I mean to be suggested here is this, *The Scripture mentions*

*tions but one standing Order of Ministers superiour to Deacons, viz. that of Bishops or Presbyters; which Terms denote not two, but one Order, in Scripture. Therefore there is but one Order above Deacons.*

I might have pass'd by this Argument, as only hinted (and that by the by, where Mr. P. is not disputing, but shewing the Disagreement of Episcopal Writers) and no where express'd, either in the Sermon I examin'd, or his Defence against me. But, because the Authors of his side, and himself in some of his Writings, seem to depend much upon it, I am willing to lay hold of any Occasion to take it into Consideration.

My Answer to it is, that there is as plain mention in Scripture of several Orders of Ministers superiour to common Bishops or Presbyters, as there is of Bishops or Presbyters: which Terms I allow to be promiscuously us'd in Scripture, but not to be appropriated to any one Order therein. That all these superiour Orders were temporary in every Point of their Superiority, Or, That all Bishops or Presbyters, though of different Orders at first, were to be equal, and consequently of one only Order, in the ordinary and permanent State of the Church, doth not appear from Scripture, and is by no means to be taken for granted in this Argument. I allow that there is no Order of Ministers superiour to such as are sometimes styl'd Presbyters in Scripture: but as it appears from Scripture that there was an Inequality of Powers and therefore different Orders, among those who yet all enjoy'd that common Appellation; so is it probable from thence also that such an Inequality was intended for Continuance among them, and in fact that it was continu'd we are assur'd from the best succeeding Accounts.

It is not my Business now to enlarge on these Points. It is enough that I have noted where the Argument I am answering is deficient. I shall only add, that as to the Institution of that superiour Order of Bishops or Presbyters, which is now distinguish'd by the Name of the Episcopal Order, I think they who plead for it are generally very well agreed where to place it, viz. in that full Commission which our Saviour personally gave his Apostles after his

Resur-

Resurrection: by which we conceive they had some standing Powers granted them, which they had not before, and which they did not communicate to all Presbyters, but to such only, as they thought fit to elevate above the rest.

# SECT. VI.

*The Argument for Presbyterian Ordination from some Passages of Acts 20. answer'd.*

Another Argument us'd by Presbyterian Writers, and not forgotten by Mr. P. in behalf of Presbyterian Government, and, as a Consequence thereof, Presbyterian Ordination is taken from some Passages in *Acts* 20. Mr. P. indeed in his Writings, that I am concern'd with, applies only to prove that *Timothy* was not fix'd Bishop of *Ephesus*. But then in order to that he argues, that the Government of the *Ephesine* Church was at that time interest in a Number of Presbyters, call'd also Bishops: whence 'tis wont to be infer'd by his Party, that Presbyterian Government was settled in that Church; and if in that, probably in others. And therefore I shall consider what Foundation there is in this Chapter for that Inference.

Towards the right understanding of which it may be observ'd, that if it doth not appear that the Presbyters, to whom St. Paul directed his Speech or Charge, *v.* 18. & *Or.* *seqq.* had the compleat Government of the Church of *Ephesus*; or, if it doth not appear that they had it in Pa-  
city, without a Superiority of one to the rest, then it cannot be infer'd that Presbyterian Church-Government was settled there. And these are all the Exceptions to this Argument, which I shall insist upon, though I might name more.

First then I insist that it doth not appear, that the Presbyters spoken to, *Acts* 20. 18. & *seqq.* or any of them had the compleat Government of the Church of *Ephesus*.

St. Paul indeed at *v.* 28. requires them to take heed to the flock in which the Holy Ghost had made them Overseers, or Bishops, and to feed the Church of God, which he hath purchased with his own Blood. But to infer from



thence that they had the compleat Government of the Church of *Ephesus*, so as that no ordinary Power Ecclesiastical was reserv'd to any superiour Officer, fix'd or unfix'd (which is what I mean by *compleat*) is altogether precarious. Cannot Ministers be under an Obligation to take heed to, and feed the Flock or Church, wherein they are fix'd, without being suppos'd to have the compleat Government of it? Certainly they may. And what St. *Paul* who was, if *Timothy* then was not, as a Bishop to the *Ephesine* Church, gives here in Charge to these Presbyters is proper to be given in Charge by one of our Bishops to the Presbyters of his Diocese. And this very Charge the Apostle to the Elders at *Miletus* was appointed to read for the Epistle at the Ordination of Priests, or Presbyters, in our Church from the Reformation down to the Reign of K. *Charles* the Second: though all that time our Church-Government was Episcopal.

Mr. *P.* seems to lay stress upon the Term *ἐπισκοπος* Bishop in this Verse. And whereas I had said in my Remarks, that 'tis certain there is no force in that to exclude a Superior, he replies, *Def. Part 2. p. 55.* that all my own Party will not agree to that, and blames my Confidence in asserting it. To which it were for the present Argument enough to say, that whether all my own Party will agree with me or not (which is not to be expected in every Point) Mr. *P.* hath given me no Reason to think there is any such force as I denied to be, in the Term *Bishops*. But indeed I do not believe that any disagree with me in this. Bp. *Pearson* indeed, and Dr. *Hammond* thought (as Mr. *P.* alledge) that the Word *Bishops* is never us'd in the New Testament but of proper *Bishops*: but they do not ground their Opinion on a suppos'd force in the Term to exclude a Superior. Whether all they who are call'd *Bishops* in the New Testament were Bishops, in the peculiar Sense, is one Question; and, whether it may be infer'd from the force of the Term that they had no Superior, is quite another. And whatever becomes of the former Question, the latter is certainly to be denied: Since that Term is frequently us'd, and particularly in the *Septuagint*, of such Officers as had Superiors. So *Numb. 31. 14.* the Officers of the

the *Host*, as well inferiour as superiour, *the Captains over thousands*, and *Captains over hundreds* are called, *Επισκοποι* & *Superiores*. Besides, 'tis certain after all, that such as are call'd *Bishops* in the New Testament it-self, and particularly in the Place under our present Consideration (*Acts* 20. 28.) are *Head Superiors*. The Apostles, at least, were their *Superiors*; and they were subject to their Authority and *Constitution*, even in what concern'd their particular Province. It might very well therefore be confident, that there is no force in the Term *Bishops* to exclude a Superior. And therefore it cannot infer, that they to whom it is here applied had the compleat Government of the Church of *Ephesus*, supposing them all to have belong'd to it.

Mr. *P.* dwells likewise upon the Word *feed* in the same Text, and says, p. 56. that *it is understood in other places to signify the highest Power in the Church: and why it should not signify the same here* he cannot imagine. Now that the Word *ποιμαίνειν* rendred here *to feed*, in it's metaphorical Use in Scripture, imports Power or Authority I readily grant; but that it imports determinately the highest or un subordinate Power or Authority (unless when limited thereto by Circumstances) I deny. Nor doth Mr. *P.* mention any one that ascribes that force to it. For his Quotations from Dr. *Hammond* and *Theophylact* fall short of that Point; only shewing that in their Judgment the Word imports *Ruling*: which, in the general, I grant that I doth. But then I affirm, that it is applied sometimes to superiour, and sometimes to inferiour Rulers. And this is plain, as from other Places, so particularly from those which Mr. *P.* himself quotes on this Occasion, *viz. Isai.* 40. 1. *Jo.* 21. 16. and *1 Pet.* 5. 2. In the first of which Texts the Office of feeding Christ's Flock is attributed to Christ himself the supreme, and in the two latter to his Ministers, inferiour and subordinate Rulers: and, more particularly, in the second to St. *Peter* an Apostle, and in the last to inferiour Ministers. For certainly the Elders or Presbyters, there spoken to, were of an inferiour Rank to St. *Peter* and the other Apostles, and subject to their Superintendency. And to the Use of the Word in these Texts it is very congruous, as always to ascribe the feed-

ing Christ's Flock principally to himself the ἀρχιεπίσκοπος or *Chief Shepherd*, 1 Pet. 5. 4. so to attribute the ministerial Part both to Bishops, Successors of the Apostles in their highest standing Character, and to inferiour Presbyters. And the common Distinction between superiour and inferiour Pastors or Church-Rulers may still hold good.

The Elders or Bishops therefore to whom St. Paul addresses his Speech, *Acts* 20. 18. & *seqq.* might not be Pastors or Rulers in chief, notwithstanding that they were charg'd to feed the Church of God. Indeed one must in reason conclude from the Charge here given them, that they were the chief, if not the only, Rulers then fix'd upon the Place. But it will not thence follow, that all the ordinary Power Ecclesiastical (*i. e.* all that was intended for Continuance in the Church) was committed to them. I am perswaded, in Agreement with many learned Episcopal Authors, that, for a good Part of the Apostolical Times, in many Churches, the chief Rulers of fix'd Residence were mere Presbyters; the peculiar Episcopal Office, in respect to them, being reserv'd to Apostles, or other Officers of unfix'd Residence. And this might be the Case of the Church of *Ephesus* at this time, without any Prejudice to the Episcopal Cause. Nor is there any Reason to suppose every Church must have a compleat Government fix'd within it self from the Beginning. But yet,

Secondly, It doth not appear, that the Presbyters or Bishops here spoken to were all of the same Order, or Governors in Parity. They might be according to *Irenæus's* Testimony *Advers. Hæres. l. 3. c. 14.* Bishops and Presbyters from *Ephesus*, and the other neighbouring Cities. Or, if they all belong'd to *Ephesus*, one of them might be superiour to the rest.

Mr. P. says, *Def. Part 2. p. 57.* that he hopes the Authority of St. Luke may be as good as *Irenæus's*. And, undoubtedly, 'tis incomparably better where we have it. But the Question is, whether he contradicts *Irenæus* in this Case. I urg'd before, and think still, that St. Luke's Words will well bear a Construction agreeable to what that Father says; who was an Auditor of an immediate Disciple of



of an Apostle in those very Parts, and whose Testimony is not to be set at nought in all Cases, or particularly in this, because he was mistaken in another: at which Rate no Credit will be due to any uninspir'd Historian. The sacred Writer indeed says, *Acts* 20. 17. that *St. Paul sent to Ephesus, and call'd the elders of the church*: where Mr. P. thinks no other Church can be meant, according to the constant Language of the N. Testament, but the particular one of *Ephesus*. But I conceive that by *the church* here may be meant not any particular Church, but the Church of Christ at large, or indefinitely; as no doubt the Word is often us'd in the N. Testament. Had *St. Luke* said *the elders of that church*, we must have understood it of the Church of *Ephesus* particularly, but saying as he does *the elders of the church*, he might mean only to express Church-Elders, in Contradistinction to Elders of any other sort. And so those here spoken of might be not of *Ephesus* only, but of the neighbouring Cities also, all the Elders of Christ's Church that were at *Ephesus*, or not too distant from it.

And if, taking v. 17. of this *Chap.* by it-self, it seem most natural, though not necessary, to understand the Elders sent for to be those of *Ephesus* only; yet on the other hand it seems most natural, taking v. 25. by it-self, to suppose the Elders, there spoken to, to be others besides those of *Ephesus*. *Ye all* (saith the Apostle) *among whom I have gone preaching the kingdom of God*: which Words, said I in my *Remarks*, cannot well be understood of the Elders of the *Ephesine* Church only. " *And why can they not?* saith Mr. P. " *Does the Difficulty lie in the Word δῖπλθον?* " *Is there not a very good reason to be given for that from* " v. 20. *where he says he had taught them publickly, and from house to house?* I answer, that the Difficulty doth not lie in the Word δῖπλθον only, but chiefly in δῖπλθον κηρύσσων together. If *St. Paul* had good Reason to say δῖπλθον, because he had taught them (καὶ οἶκος) *from house to house*, or rather, *in their houses*; yet 'tis not probable he would have express'd such his teaching by κηρύσσων, which signifies promulging or proclaiming as an Herald or Cryer, and, as far as I can find, is never us'd of private Instruction.

And

And that these Elders were not of *Ephesus* only seems likewise to be intimated, v. 18. *And when they were come unto him, he said unto them, Ye know from the first day that I came* (he doth not say to *Ephesus*, but) *into Asia after what manner I have been with you at all seasons.* So that upon the whole Matter, in my Judgment, St. *Luke* leaves it uncertain, whether they were of *Ephesus* only, or of that and other neighbouring Cities. Which suppos'd, there is good room to admit of *Irenæus's* Testimony, which determines for the latter.

But what if they were of *Ephesus* only? How doth it appear that they were Governors in Parity? Or, That one of them was not superiour to the rest? That, in this Speech of St. *Paul* to them, they are all together call'd Presbyters and Bishops, without Distinction, is but a weak Argument, that they were all of the same Order: since there might be two Orders of such as had those Names in common; and that there were so is what most Episcoparians contend. And that there is no mention made of the peculiar Duties or Powers of the Chief (supposing such an one) or of the regard to be paid him by the rest, need not seem strange in so very general an Exhortation. Should any one think, that had there been a Chief, or Bishop specially so call'd, among them, the Apostle would have charg'd the rest to keep close to him, when he foretold, v. 30. of Men to *arise out of their own selves, speaking perverse things to draw away disciples after them*: one might as well think, that had they been Governors in Parity, he would upon this Occasion have charg'd them to avoid Emulations, to consult much together and none to attempt any thing new in the Affairs of Religion, without the Advice of the rest first had thereupon. And, certainly, if what we find to have been said by St. *Paul*, in Prevention of Schism, was enough to have been said to a College of equal Governors, it was enough to have been said to a Bishop and his Presbyters. Nor is it at all uncommon to observe the Holy Ghost, who sees not as we see, omitting what we are apt to think had been very proper and useful to have been said or written.

Whether *Timothy* were at this time fix'd Bishop of *Ephesus*, is a Point I do no concern my-self with. Nor do I pretend to determine, that there was any single chief Governor so early fix'd there. There might be for ought that with any certainty appears. But if there were not, I have secur'd the Episcopal Cause against the present Argument by the former Part of my Answer to it.

## S E C T. VII.

*Of the Nature of our Plea against Presbyterian Ordination. The Heads of our chief Scriptural Arguments. The Regard due to the Testimony of unscriptural Antiquity in this and the like Cases : and the Consistency of it with the Sufficiency of Scripture rightly understood.*

I have now answer'd all the Arguments, which I find either directly us'd, or plainly suggested, by Mr. *P.* (in his Writings that I am concern'd with) for the Right of mere Presbyters to Ordain ; and hope I have satisfied my Readers, that there is no Cogency in any or all of them : So that they will rather only dispose a Man to enquire what is to be said on the other side, than give any Determination to his Judgment by themselves.

Before I proceed therefore to re-examine Mr. *P.*'s Answer to our Argument from *Timothy* and *Titus*, I think it will be proper to say something of the general Nature of our Plea in the present Cause ; yet without proposing to deduce it at large ; which hath been so well done of late by the Right Reverend the Bishops of *Oxford* and *Bangor*, and would far exceed the Bounds of my design'd Brevity.

'Tis certain that the Scripture doth no where expressly declare, what Order of Ministers should have the Power of Ordination, or how many Orders were to be permanent in the Church. Nor, as I conceive, is either of those Points determinable with Certainty by the Scripture consider'd alone. And all the Attempts that way, which I have yet met with, have been conducted by Methods worthy either of Indignation or Ridicule, or both. They who consult the Scripture with a Resolution to make out  
of



of it some final Determination of a Question (which, perhaps, is not there determin'd) or else highly possess'd with Prejudice for one side of it, are apt to impose upon themselves and others, and too often disturb the publick Peace, with zealous Assertions, and imaginary Demonstrations, grounded on precarious Interpretations of Scripture, uncertain Hints, and conjectural Reasonings. But they act much the wiser and the better Part, and shew the truest Respect to H. Scripture, who are content to find no other thing there, than what really is there; to acknowledge the Condition, whether of Certainty or Uncertainty, wherein any thing there appears; and to conduct their Judgment and their Practice by the best Light which God hath given them, whether Scriptural or other; without ever presuming to stamp the sacred Authority of God's Word on their own uncertain Interpretations of it, or Inferences from it, or rejecting any rational Evidence because not Scriptural.

I am satisfied that the Probability from Scripture taken alone is on our side of the present Question, and that chiefly for these Reasons. 1<sup>st</sup>, Because I find many Ordinations recorded in Scripture, but none of them perform'd by mere Presbyters. 2<sup>ly</sup>, Because I find therein the Power of Ordination committed to single Persons superiour to common Presbyters, and ample Instructions given them for the Management of it; while among all the Charges, Instructions, and Admonitions given to such as do not appear to be more than common Presbyters, I find nothing said of Ordination, nor any Intimation that the Power of it belong'd to them. 3<sup>ly</sup>, Because I find several other Tokens therein of a superiour Order intended for Continuance. Which granted, scarce any Question will be made, but that the Power of Ordination was reserv'd to that. And lastly, because what may be oppos'd from Scripture against these Considerations seems of little weight: as hath been particularly shewn of what Mr. P. hath urg'd to that Purpose.

Upon these accounts, were I to look no further than the Scripture it-self, I should think it probable, that the Power of Ordination was not granted to mere Presbyters, either singly, or in Bodies, but to Ministers of a standing  
 supe-

superiour Order. Nevertheless, as I frankly confess this Inference from mere Scripture to be but probable, and cannot think the Church of Christ could be generally mistaken or misled in a Matter of this Nature, so early as the Second or Third Century; were the Testimony and Practice of the Church in those Times clearly for Presbyterian Ordination, my Judgment would go along with them. Much more, when the Testimony and Practice of the Primitive Church conspire with the foresaid Probability, from the Scripture it-self, must my Judgment needs be settled in a Conformity to such united Evidence. In a Question of this Nature, as, *With what Order, Rank, or Degree, of Ministers, the Apostles left the Power of Ordination*, the Testimony and Practice of the next succeeding Times, must in Reason be decisive, if not plainly repugnant to Scripture; much more, if concurring with a Probability from Scripture.

But, because to lay down more in the Premises, than is plainly sufficient to infer the Conclusion, is to raise needless Disputes, I would put the Argument in Form thus,

That Pretence to the Power of Ordaining, which hath no sure ground in Scripture, and is repugnant to the Testimony and Practice of the Primitive Church, is not to be allow'd.

But the Pretence of mere Presbyters to this Power is a Pretence so circumstantiated.

Therefore it is not to be allow'd.

This, or something like this, is what I have always thought the Argument chiefly to be insisted on against Presbyterian Ordination, and believe it to be unanswerable.

Particularly I had the like Argument in my View, when I said, *Rem. p. 29. that I could by no means grant that our greatest Argument is fetch'd from Timothy and Titus, and a little lower, that our greatest Argument is taken from a collated View of all the Places in Scripture, relating to this Matter, together with the Testimony and Practice of the Ages next succeeding the Scripture-times.* Mr. P. Def. Part 2. p. 24. represents this to be as if I had said, *Our greatest Argument is all our Arguments taken together.* But therein he is mistaken. For an Argument arising from a

Collation of several sorts of Appearances is as different from the Sum of the Arguments, taken from the Appearances separately, as collating is from summing up.

And whereas he says (*ibid.*) that the foregoing Passage in his Sermon limits his *Discourse* (*i. e.* his Meaning) to Arguments from Scripture, when he says that *his Adversaries greatest Argument is fetch'd from Timothy and Titus*: I answer that the foregoing Passage doth not necessarily so limit his Meaning; but, however, I did not charge him with Falsity or Wrong in what he said, any otherwise than by expressing a Dissent from what his Words did then seem to me to import. And if I spoke not to his Meaning, it was merely through Mistake or Inadvertency, and not with any Intention to cavil. It was certainly proper for me to observe, that that Argument, which alone he undertook to answer, is what I can by no means grant to be, absolutely speaking, our greatest Argument. And I am sure, that to propose to establish Presbyterian Ordination by overthrowing only one of our Arguments against it, and that not the greatest (whether it be the greatest from mere Scripture or not) is no Scholarlike Proposal.

The Argument which I hinted at, *Rem. p. 29.* as before recited, I express'd more particularly at *p. 57.* in nothing differing from that now set down in Form; saving that there I made the Scriptural Probability on our side Part of the Argument, which here, for the Reason given, I have not: though it will always be my Judgment, and what upon Occasion, I shall defend, that such a Probability there is, till I see better Reason to alter my Mind, than yet I have met with.

Mr. P.'s Answer to this Argument is in effect, 1<sup>st</sup>, That he hath sufficiently prov'd the Right of mere Presbyters to Ordain from Scripture, and, 2<sup>ly</sup>, That after Accounts are of no Value in this Case.

What his Scriptural Arguments amount to, the Reader is to judge. If they are clear and certain, I grant, the Question is ended without further Enquiry. But if they are (as I doubt not but the impartial will easily perceive they are) far otherwise, and the Arguments on our side this Question, taken from the Scripture consider'd alone, do  
but



but probably infer the Conclusion (as to me I confess they seem to do no more) Or, if the thing be left perfectly dubious in pure Scripture, I cannot imagine with what Face of Reason it can be pretended, that the best After-accounts, and the general Practice of the Church, soon after the Apostles Times, ought to be esteem'd of no Moment in such a Case as this. I cannot conceive, why the old pious Fathers of the Christian Church should deserve less Credit, than other Ancients, as to Facts equally within their respective Cognizance. But I plainly see, that such a Disparagement of them is extremely adapted to serve the Cause of Turks, Jews, Infidels and Hereticks. And if the original Settlement of any Society, as to the several Degrees of it's Officers, and their respective Powers, is not in Reason to be judg'd of by the ancientest Usage that appears, for want of more exprefs and authentick Evidence, especially where a Deviation from the original Settlement is, for particular Reasons, improbable to have been so early made, I shall despair of ever knowing what is reasonable to guide our Judgment in such Cases. And that the Apostolical Settlement of Ecclesiastical Polity should be universally, or generally, set aside the next Age after the Apostles, is for particular Reasons highly improbable: though 'tis what must have happen'd if Episcopacy were not the Apostolical Settlement.

Let us now see what my Adversary objects against the Stress I lay upon the Testimony and Practice of the Ages next succeeding the Apostolick.

He says, *Def. Part 2. p. 24, 25. that the Scripture alone is our Rule; and if we find nothing therein for any Practice, we are not to be determin'd by the Testimony and Practice of any other Persons, whoever they be.* Here the Expression of *finding nothing in Scripture for any Practice* is very loose. We may be said to find something in Scripture for a Practice, when we can raise any probable Conjectures from thence for it. And in this Sense we maintain, that we do find something in Scripture for the Practice of restraining mere Presbyters from Ordaining by themselves, or, what is all one, against Presbyterian Ordination. We think we have more for our

side of the Question, than Presbyterians for theirs in Scripture.

But suppose a Question to be left dubious or uncertain to the best of our Understandings, after an impartial Consideration of all that may seem to relate to it in Scripture. Must no other Evidence, that offers it-self, be admitted in such a Case? What Reason is there for that? Or, rather, is it not against all Reason? He that will not admit of any rational Evidence, in a Case which the Scripture hath not clearly determin'd, is, in my Judgment, to be look'd upon as one that shuts his Eyes against the Light, and therefore not fit to be argu'd with. And he that will not allow ancient Testimony and Practice to be rational Evidence, in some Cases, deserves little more Regard. And that they are so particularly in the Case in hand, supposing the Scripture it-self to leave it without any certain Determination, is manifest from the Considerations which have been frequently deduc'd at large by the Writers of our side, and sufficiently by my self in the Premises.

I apprehended that the Protestant Principle of the Sufficiency of the Rule of Scripture would be objected, according to Custom, though against Reason to our Plea from Ecclesiastical Antiquity: and therefore I endeavour'd to anticipate any Objection of that Kind. *Rem. p. 61, 62, 63.* But my Adversary would not forego so popular a Topick.

I said that *there is a Fallacy in this Matter*, and that it *lies in not distinguishing between absolute and conditional, express and virtual.* After which I proceeded in these Words, *The true Protestant Principle is, That the Scripture is a perfect and sufficient Rule of Faith and Manners, as that signifies, a Rule that contains all those Truths, which are absolutely necessary to be expressly believ'd, and all those Laws, which are absolutely necessary to be expressly obey'd, in order to Salvation by the Gospel Covenant. But this hinders not but that there may be, and are, many Truths which are not contain'd in Scripture, and such too as many times affect our religious Conduct; and which we are bound at all times virtually (i. e. in readiness of Mind) to believe (for so we are to believe all Truth) and therefore also expressly to do it, on Condition of their being sufficiently*

ntly propos'd to us; nor can we tolerably discharge the  
 ties of Life (taught us in the general in Scripture) with-  
 frequently enquiring after such unscriptural Truths.  
 and this I illustrated by Instances: of which more anon.  
 Now Mr. P. *Def. Part 2. p. 107.* having transcrib'd the  
 going Words in part from *Rem. p. 61.* adds truly that  
 p. 63. I suppose there may be a Case, wherein we may  
 Information, which the Scripture doth not reach,  
 say, that wilfully to refuse or neglect such Information,  
 much more to act against the Light of it, is, doubtless,  
 damning Sin.

And what Answer doth he make to all this? Why,  
*This* (saith he, to me is no other than a Contradiction.  
 For if the Scripture is a perfect Rule of all I must ex-  
 pressly believe, as necessary to Salvation; then there can  
 be no Truth, the express Belief of which is necessary to  
 Salvation, or the not believing which is damning, except  
 it be contain'd in the Scripture. And to suppose it suffi-  
 ciently propos'd, will not help the Matter; for it cannot  
 be sufficiently propos'd, but from the Scripture; that is,  
 it can no otherwise be prov'd to be reveal'd as the Mind  
 and Will of God. But, suppose no Truth can be prov'd,  
 unless from Scripture, to be reveal'd as the Mind and Will  
 of God; can no Truth be sufficiently propos'd, but  
 that is reveal'd? May we reasonably or safely reject all  
 light but that of *Revelation*? It cannot be prov'd to be  
 reveal'd, that the Succession to the Crown of *G. Britain*  
 was limited by Act of Parliament to the Princess *Sophia*,  
 and the Heirs of her Body, being Protestants. Can it not  
 therefore be prov'd at all so as to challenge the Belief of  
 reasonable Man? Or, can a Man with a good Conscience  
 refuse to own *K. George's* Title to the Crown, as not suffi-  
 ciently propos'd to him, because it depends on several  
 facts, which cannot be prov'd by Scripture? Or, can that  
 can be a good Christian, who when a Neighbour claims  
 Debt of him, and offers to prove it, shall say, *If you*  
*prove it by Scripture or Revelation, well and good; but*  
*you pretend to bring in human Testimony, I shall not*  
*ward that?* Mr. P. sure, cannot answer these Questions  
 without acknowledging what I contend for, viz. That  
 some



some Truths, not to be prov'd by Scripture, may be otherwise sufficiently propos'd, so as in Reason to challenge Assent to them, or Admission of them; and that wilful to reject the Evidence that is to be had for such Truths in many Cases at least, a wilful, and therefore a damnable Sin. If Mr. P. will not see this, it is, however, obviously manifest to all impartial Considerers.

'Tis possible Mr. P. may say, that by [ *sufficiently propos'd* ] he meant sufficiently for the Purpose of being believ'd *fide divinâ*, with such Faith as is due to the Testimony of God. But 'tis hardly possible he should think that was my Meaning. I never pretended, never thought, never (to my Knowledge) spoke as if I thought, that the Apostolical Institution of Episcopacy, or the No-rightness of mere Presbyters to Ordain, was to be believ'd with *a Faith*, on Account of the Testimony and Practice of the Primitive Church after the Apostles, or with any other Assent on that Account, than such as we give to credit human Testimony, or to the Conclusions of human Reason. Nor have I yet insisted that those Points are at all Matters of Divine Faith. But this I have and must insist upon, that human Evidence, in numberless Cases, must in Conscience be not only admitted, but sought after, because otherwise we cannot tolerably discharge the Duty of Life in Application of the Rules of Scripture. And I insist in particular, that if the Points aforesaid cannot certainly prov'd or disprov'd by Scripture alone, that Evidence, though but humane, which arises from the Testimony and Practice of the said Primitive Church ought not to be rejected. And I think 'tis very plain, that I have Reason on my side.

In giving an Instance of such Truths, as, though not contain'd in Scripture, we are concern'd to know, to the end that we may rightly discharge the Duties taught us by Scripture, I said, *Rem. p. 62. that we cannot pay that Obedience, which by Scripture we owe to those, that have Rule over us, without knowing who the particular Persons are: and 'tis impossible to know that (according to either the Episcopal or Presbyterian Scheme) by consulting Scripture only.* To this Mr. P. very surprizingly, because

inst common Sense, replies, p. 107. *that I am mistaken*  
*thinking we cannot know who the particular Persons are,*  
*whom we are to obey, by consulting the Scripture only. For*  
*there is no other Rule than the Scripture, by which we are*  
*to judge of Men's Pretences in this Case.* And can then  
 the Members of Mr. P.'s Congregation really tell, *by con-*  
*sulting the Scripture only,* that Mr. P. is a Minister of  
 Christ duly call'd? Can they prove by Scripture only,  
 that he was ever Ordain'd, or pretended to be Ordain'd?  
 (to allow for once his Rule of Success) can they prove  
 by Scripture alone, that he hath had Success in his acting as  
 a Minister; or, that he ever has acted as a Minister? Or, If  
 there be any other Mark in Scripture proper to God's Mi-  
 nisters, can they prove by Scripture that the same belongs  
 to Mr. P.? If they can prove, or reasonably judge of these  
 things, or any of them, without consulting their own  
 experience, or human Testimony: or, if their own Expe-  
 rience, or human Testimony be Scripture I have done.  
 I gave another Instance, *ibid.* in these Words, *Nor can*  
*we know by the Scripture it-self (at least not in all Cases) that*  
*this or that Book is, or is not Canonical, and to be accounted*  
*the Word of God.* To which Mr. P. makes no Answer.  
 And so it remains in full Force, as an Instance shewing,  
 that a Regard may be due to other Evidence, besides that  
 of Scripture, in Questions of very great Moment, and  
 those too relating to Religion. And 'tis easy to make a  
 further Use of this Observation. For if strong Arguments  
 may be, as doubtless they may be, drawn from the Testi-  
 mony and Practice of the Primitive Church after the Apo-  
 stles, towards determining the Canon of Scripture; why  
 should the same Topicks be of no Value, when appli'd to  
 Questions about the Institution of Episcopacy?  
 And now I might make use of the same Transition,  
 which Mr. P. doth in this Place. *But 'tis needless to ar-*  
*gue against Men, when they talk after this loose rate.* I will  
 not pretend to cope with him in Fluency of Style, or Ex-  
 perience in Controversy. But whether of us two talks af-  
 ter the looser rate, I am willing indifferent Readers should  
 judge. Nor would I sooner desire they should pitch upon  
 any Particular of our Debate, to form their Judgment  
 up-

upon, than that which I have just now been reconsidering.

As to the Passage which he commends to me out of Mr. *Chillingworth's* famous Book, c. 6. §. 56. I have considered it, and do verily believe, that there is nothing in it, which, when fairly interpreted, contradicts what I have maintain'd as to the Regard or Credit due to the Ancient Church. If Mr. *Chillingworth* contradicts me in this respect, I am sure he must contradict himself also. In Chap. 2. he acknowledges over and over, that the Canon of Scripture is to be believ'd upon the Tradition of the Church. He says, §. 27. of that Chap. *that the Question whether such or such a Book be Canonical Scripture cannot be decided affirmatively, but only by the Testimony of Ancient Churches.* And, §. 43. he allows that an *Attention, not universal, may be sufficient to make considerable Men receive Books for Canonical.* And I cannot but think Mr. P. will allow the same; how consistently with himself let him consider. But what is most remarkable is, that this Mr. *Chillingworth* is the very Man who hath demonstrated (as his own Term is) the Apostolical Institution of Episcopacy, from the Reception it had in the Church in the second Century: So that in effect he is here quod agam against me for defending his own Argument. Which Argument too was (very kindly to me, though without Knowledge) reprinted at the End of my Remarks. I am very well satisfied, as I said, of this great Author's Consistency with himself in this Matter. And as for what to the present Purpose in the Passage to which Mr. P. refers me, I take it to amount to no more than this, which I grant, viz. That the Protestant Principle obliges us not to teach or hold any thing as Matter of Divine Faith, an Essential of Religion, which is not found in Scripture or may not be certainly prov'd from it.

Mr. P. I observe, hath particularly mark'd out the Words in it, by Difference of Character, for my Observation, *Councils against Councils, some Fathers against others, the same Fathers against themselves.* [I add, though not mark'd out by Mr. P.] *a Consent of Fathers of one Age against a Consent of Fathers of another Age, the Church*



one Age against the Church of another Age. These things Mr. C. says, *he sees plainly and with his own Eyes*. But these things may be true of some Ages, and in respect to some Matters of Opinion or Judgment, or remote Fact; and yet Credit may be due to a Consent of ancient Christian Fathers, Councils and Historians in other Matters of Fact. Mr. C. thought so, as well as I: and I hope all sober Divines do the same: the contrary being as well scandalous to the Christian Name, as unreasonably Sceptical.

Nor is Mr. P. more fortunate in the other Author which he recommends to me, Dr. *Whitby De S. Scripturarum interpretatione secundum Patrum commentarios*. As to the particular Passage, which my Adversary cites, there is nothing in it against giving Credit to the ancient Fathers in Matters of Fact, or against arguing for Apostolical Institution from the Practice of the Church soon after the Apostles. In short, there is nothing in it to the present Purpose. But elsewhere there is. For *Pref. Sect. 7. p. 63.* this learned Doctor expressly declares his Judgment, that the Primitive Fathers are competent Witnesses of Fact in some Cases, and that particularly in their Testimonies *de Scripturis in Ecclesiâ lectis, & ὁμολογουμένως receptis, de triplici Ordine Pastorum in Ecclesiâ, de Ordinatione ad sacra officia à solis Episcopis præstandâ, i. e. concerning the Holy Scriptures read and receiv'd without Controversy in the Church; concerning three Orders of Pastours in the Church, and concerning Ordination to holy Offices to be perform'd by Bishops only*. He instances in others also, and adds of them all, and such like, *Nec enim rationi consonum est tam Orientalis quam Occidentalis Ecclesiæ Antistitibus in iis fidem detrabere. Siquidem Viros tam sanctos nec in iis fallere voluisse, nec sine animo mendaci fallere potuisse, certissimum est. i. e. For it is unreasonable to refuse Credit to the Chiefs, both of the Eastern and Western Church in those things. Since 'tis very certain, that Men so holy would not willingly deceive, nor could deceive, without being willing, in those respects*. And this Dr. *Whitby* too hath given us just such another Demonstration, as Mr. *Chillingworth's*, of the Apostolical Institution of Episcopacy, in his Preface to the Epistle of St. Paul to Titus. Where I desire these his

Words may be particularly noted, *Now there can be stronger Proof of such a Matter of Fact, than the general Sense, and concurring Practice of the Christian Church, the Ages next succeeding the Apostles.* The Matter of Fact he speaks of is the Appointment of a standing Order of Bishops (superiour to mere Presbyters) by the Apostles.

Whereas therefore Mr. *P.* refers me to Mr. *Chillingworth* and Dr. *Whitby*, to learn from them to lay less stress on the Testimony and Practice of the Ancient Church; the Truth is, that I have been confirm'd in my Sentiments, on the Subject, by their concurring Judgment; and by the Light wherein they have set the Argument for Episcopacy from that Topick, in their Performances before remembred, which I wish all my Readers were acquainted with; also with the Bishop of *Bangor's* Vindication of the Sufficiency, and Credibility of the Testimony of the Ancient Writers concerning the Apostolical Institution of Episcopacy, in his *Brief Defence of Episcopal Ordination*. I think however, that I my-self have more than sufficiently answer'd all the Objections, which my Adversary hath made against that Use of Ecclesiastical Antiquity, on which our greatest Argument, in my Esteem, against Presbyterian Ordination is partly founded.

So that if the Question about a permanent Order of Ministers, superiour to mere Presbyters, and that about the Subject of the Power of Ordination, be not with any Certainty decided in Scripture on the Presbyterian side, as I think it very plain they are not, and if withal the Testimony and Practice of subsequent Antiquity be, with great Consent, on the Episcopal side, as certainly they are, will be brought in all Reason to be concluded thereby.

#### S E C T. VIII.

*Of our Argument from Timothy and Titus. Mr. P.'s Defence of the first Particular of his Answer to it largely consider'd.*

I proceed now to consider the particular Scriptural Argument for the Episcopal Order, and against Presbyterian Ordination, drawn from the Epistles of St. *Paul* to *Timothy* and *Titus*, as by me defended.

This Argument, where I first entred upon the Consideration of it, *Rem. p. 29.* I thus express'd, *Our Writers on this Subject do generally, and with Reason, alledge them (e. Timothy and Titus) as Scriptural Precedents, giving considerable Countenance to our Cause; in that they were single Persons having the Power of Ordination, and chief Government in the Churches of Ephesus and Crete respectively, committed to them by an Apostle, with a Charge and Directions for the Work of Ordination so particularly given to them, that to all Appearance they only were then trusted with it, the one at Ephesus, and the other in Crete.*

And whereas Mr. P. granting that Timothy and Titus were superiour to other Ministers (meaning Presbyters, no doubt) asserted *Ser. p. 33. that they had no Successors in that wherein they were superiour to them,* and gave that as the first Particular of his Answer to our Argument aforesaid, as by him stated, I replied in these Words, *Rem. 29, 30. Now we say, and it plainly appears from the Epistles of St. Paul to Timothy and Titus, not only that they were superiour to other Ministers, viz. to ordinary Presbyters and Deacons, but that they were superiour to them, in their respective Churches of Ephesus and Crete, in a Matter of perpetual Use and Need, viz. in the Authority of Government, and particularly in the Power of Ordination. Whence it is evident, that in them we have Scripture Precedents, or Examples of Prelacy, or, of Officers superiour to mere Presbyters, governing the Church in chief, with Authority as well over Clergy as Laity, and intrusted with the Business of Ordination, within their respective Bounds. And this their Superiority being in a Matter of such a Nature, as required no extraordinary Gifts, it is to be presum'd that they were to have Successors in it, and that the Form of Government, thus settled by the Apostle, was intended for Continuance, till good Reason shall appear to the contrary. That is, this is to be presum'd, till good Reason shall appear to the contrary.*

To this Mr. P. makes answer, *Def. Part 2. p. 25. & Egg.* in seven Remarks.

The First is to this effect, that *my Scheme is very disagreeable to the Style of the N. Testament, in that I make*



*Titus Bishop of Crete, and consequently must hold, there was but one Church in that whole Island* whereas the *N. Testament* (he says) *never represents the Christians of several Cities in a Country as making one Church.* But now I have not, in the Words before us, call'd *Titus Bishop of Crete*: and if by *Bishop*, he means *fix'd Bishop of Crete*. I have no where pretended it may be prov'd from Scripture, that he was in that Sense Bishop of *Crete*. And where in this Paragraph I have us'd the Word *Church*, the singular Number, it will serve my Purpose as well, *a Part of Christ's Church* be substituted in it's room. It is but a verbal Difference, and makes no Alteration at all in my Scheme, or rather in my Argument. For whether or no the Scripture ever represents the Christians of several Cities in a Country as making one Church, it represents those of the several Cities of *Crete* as under one chief Governor, *Titus*, at least for a time. Which is all that I at present contend for, in relation to him. Tho' I do not see how any one can be sure, that the Scripture never uses the Term *Church* to comprehend the Christians of several Cities, and that without meaning the Church universal; or, particularly, that the Church of *Ephesus* *Rev. 2. 1.* extended not to other Cities under that Metropolis. But I mean not to enter into that Dispute: and 'tis all one to me, whether it be said that *Titus* had Episcopal Authority over the Church, or the Churches of *Crete*, or that Part of Christ's Church which was in *Crete*. I claim the thing: Mr. *P.* may take his Choice of the Expressions.

His second Remark, on the foregoing Passage of my Remarks, is, *That he can see no reason that evidences, Titus was ever a fix'd Minister in Crete, or Timothy in Ephesus.* But I wonder what Occasion he had to remark this against me, who, neither in the Passage he is answering, nor any where else, urge their being fix'd Ministers in those Places or argue upon that Supposition; as is particularly manifest from *Rem. p. 36, 37. 56.* I do not, nor ever did, insist that we have in either *Timothy*, or *Titus* a Scripture Precedent of a fix'd Diocesan Bishop, but only of a Prelate-Bishop, Prelatically governing a Church or Churches whether fix'd to a particular District or not. For, in my

Notion, as a Bishop (peculiarly so call'd) is essentially no more than one of a standing Order in Christ's Church, superiour to mere Presbyters, so that Church-Government is Episcopal or Prelatical, wherein the chief Authority is assign'd to a Person or Persons of that Order. The fixing of single Bishops, in particular Districts, is another Matter; which probably (as I, after other more learned Episcopal Writers think) was a Work of Time, and not generally done, till towards the End of the Apostolical Days. Whereas yet I doubt not but all Churches, from the Beginning, were under Prelatical Government, in the Persons of the Apostles, and others of the Episcopal Order; who employ'd their more special Cares, and exercis'd their superiour Authority jointly or severally, here or there, as they saw Occasion, or as the H. Ghost more immediately directed: till that Settlement, which was to be (and which was more fit to be) lasting, that of fix'd Episcopacy, in due time, took place; as the extraordinary State of the Church gradually conceded to that, which was to be ordinary.

In all the Premises I have taken and us'd the Term *fix'd* for *fix'd for Life*, or at least, without Purpose of removal, where 'tis us'd of Persons. For though we sometimes say that a Man is fix'd for a time, where he is determin'd to stay for any considerable Space, that is not, doubtless, such fixing as Mr. P. speaks of; who cannot want Evidence that *Timothy* and *Titus* were in that Sense fix'd for a time, the one at *Ephesus*, or wherever the first Epistle was sent to him, and the other in *Crete*.

The Drift of Mr. P.'s third Remark is to shew, *That if Titus was a fix'd Minister in Crete, 'tis most reasonable, according to the Episcopal Scheme, to look upon him (as Dr. Hammond did) rather as an Archbishop, than a Bishop; and that some of them, whom he was to Ordain, were to have the Power of Ordination.* "And if this be so, (says "he) here is really no Evidence at all of the Episcopal "Scheme. For since the Apostle makes no Distinction, all "the Presbyters he [Titus] was to Ordain, may as well "be understood to have had the Power of Ordination, as "some. And yet, if they were all to have that Power, that

that would not destroy the Evidence there is in *St. Paul's* Epistle to *Titus*, that he was to be for a time, at least, chief Governor of the Church or Churches in *Crete*, and so a Scripture-Precedent for a Monarchical Government; which makes somewhat sure for the Episcopal Scheme. Besides the Evidence will remain for *Titus's* having the Power of Ordination in himself; which is an Argument that that Power was not intended to be lodg'd in Presbyteries, but in single Persons of a superiour Order. Here it must be noted, that the Phrase of Ordaining καὶ πόλιν προεβόλεως, *Tit. i. 5.* will well enough bear *Dr. Hammond's* Interpretation of a *Presbyter in each City*. Nay, we are oblig'd not to understand it determinately of several Presbyters in a City, by reason of what follows, *v. 6. ἢ πρ.* &c. *if any (i. e. if any one) be blameless, the husband of one wife, &c.* unless we will make the Apostle speak so incongruously, as to order *Titus* to ordain several, if any one were qualified. It is barely allowable to understand it of Presbyters, one or more, in a City. So that what Powers soever they were to have or not to have, whom *Titus* was to Ordain, it doth by no means appear from *St. Paul's* Words; that there were to be more than one of them in a City. And therefore here is nothing to infer, either that the Power of Ordaining was lodg'd in Presbyteries, or that there were more Officers than one with that Power in a City; though we should suppose all the Presbyters to be ordain'd by *Titus* were to have it.

But after all, what Reason have we to suppose this of all, or any of them? I mean of those, concerning whom to be ordain'd, *St. Paul* speaks in his Epistle to *Titus*. *Mr. P.* argues thus, "According to the Style of the *N. Testament*, each City had it's Church, and, according to the "Notion of Episcopal Writers, each Church had it's Bishop: "and unless he [*Titus*] be allow'd to have ordain'd some "Bishops, as well as some Presbyters, how could he, according to this Scheme, do his Part to secure a Succession? But the Answer is very easy, whether *Titus* were, or were not a fix'd Minister in *Crete*; in the Determination of which my Argument from *Timothy* and *Titus* is not concern'd.



If he were not a fix'd Minister there, it will not at all appear, that it was his Part to secure a Succession of Ministers, but only to supply every City with as many fix'd ones as there was present Occasion for, when the Apostle left him there. If he were, he might do his Part to secure a Succession of Ministers in that Island, by Ordaining Bishops (peculiarly so call'd) as soon as it was necessary, though the Presbyters or Bishops, of whose ordaining St. *Paul* wrote to him, and who were then forthwith to be Ordain'd, were of the lower Order bearing that Denomination. One of the higher Order, for ought appears, might suffice for all the *Cretan* Churches, in those Beginnings of Christianity: and when one could no longer well suffice, *Titus*, with or without a further Direction from St. *Paul*, might ordain more. And if thereupon he him-self would become an Archbishop, I have no concern to lessen his Dignity. Here I desire it may be remembred in regard to the former Part of my Answer in this Parahraph, that I suppose the peculiar Episcopal Offices were for a good while at first perform'd, for most Churches, by the Apostles and other unfix'd Officers of the Episcopal Character. And this I suppose, because I do not find any Evidence in Scripture of their being perform'd, in those Times, by any fixed Officers, unless by St. *James* of *Jerusalem*, by *Timothy* and *Titus*, and by the Angels of the Seven Churches in the *Revelations*; if they were all fixed.

I had like to have forgot the former Part of Mr. *P.*'s reasoning before-quoted: whereby he would prove, that some at least, of those to be ordain'd by *Titus* were to have the Power of Ordination; viz. because, according to the Style of the *N. Testament*, each City had it's Church, and, according to the Notion of Episcopal Writers, each Church had it's Bishop, i. e. in the peculiar Sense of the Word. But to this it will be enough to say here, that it is far from being the general Notion or Opinion of Episcopal Writers, that every Church (so term'd according to Scripture-Language) or that the Christians of every City had a peculiar distinct Bishop at the Time of St. *Paul*'s Epistle to *Titus*, i. e. such a Bishop as did not bear the same Relation to any other the like Church or Company of

of Christians. 'Tis, I believe, on the contrary the general Opinion of Episcopal Writers, that most Churches were for a while after their Conversion without each a separate Bishop. I will mention one, who hath fully express'd him-self in this Case, Mr. *Thorndike Prim. Gov. of Churches, Chap. 3.* Mr. P. takes a strange Liberty in adopting Notions into the Episcopal Scheme, or ascribing them to Episcopal Writers in general, when as by him represented, they are at most but the Notions of a few; and, perhaps, his own Imaginations.

In his fourth Remark he grants, *that Timothy and Titus were superiour to ordinary Presbyters and Deacons in the respective Churches of Ephesus and Crete, but then he judges they were so in all Churches where they came, by virtue of their extraordinary Gifts and Office*, and therefore no Precedents for fixed Bishops, but, if any thing, for unfix'd Officers with such a Superiority, as they had: blaming us for insisting so much on their Superiority in *Ephesus and Crete*, when (as he says) *they had the same in whatever other Places they happened to be.*

Now I insisted on their Superiority in those Churches particularly, whither *St. Paul's* Epistles were written to them, for these Reasons, 1<sup>st</sup>, Because it doth not so plainly appear, that they had a proper Episcopal Superiority in other Churches as in those. 2<sup>ly</sup>, Because they were plac'd in those, with that Superiority, by an Apostle, and for some considerable Continuance at least, whence 'tis the more likely that the Apostles intended a lasting Settlement of that Kind. 3<sup>ly</sup>, Because the best After-accounts represent *Timothy* and *Titus* as Bishops of those Churches; which Consideration may be allow'd to direct one in the Choice of a Scriptural-Argument, though not to make a Part of it. And these things, I conceive, may have had their Weight with other Episcopal Writers in their Choice, and Management of this Argument. And as I, for my Part, have not yet pleaded for fixed Bishops, from the Scriptural Account of *Timothy* and *Titus*; so neither have I Occasion, nor do I think there is Reason to plead for unfix'd ones in Opposition to such as are fix'd. When Mr. P. hath granted me a standing Order of Ministers superiour to

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mere Presbyters, we will then consider, if he pleases, whether they ought to be fix'd or unfix'd; or, whether there may not lawfully be some of both sorts.

As for his accounting for what Superiority *Timothy* and *Titus* had, from their extraordinary Gifts and Office, I look upon that to be the principal Part of his Answer to our Argument, and therefore shall take the first Opportunity given me in his Defence of considering it at large. And here

1<sup>st</sup>, I lay it down as a Principle, That the Polity or Oeconomy of the Church of Christ, as it stood under the Apostles, is to be taken as intended for Continuance, so far forth as there is no special Reason to believe the contrary. This, I think, is admitted on all Sides. And to deny it is to discard all Scripture-Precedents at once, as being of no Force in this Matter. For if an Alteration may be suppos'd, without special Reason, in one respect, it may as well in any other, where there is no special Reason against it: and then 'tis not the Precedent of what was the Oeconomy under the Apostles that is of Force, as such, but the special Reason for disbelieving an Alteration.

2<sup>ly</sup>, I observe, that if such or such Persons were in some respects extraordinary Officers, that is no Reason against supposing they were to have Successors in other respects, wherein they do not appear to have been extraordinary. For not only all the ordinary Ministers of Christ are, in some respects, Successors to such as were extraordinary in other respects, but all those also who were, in some respects, extraordinary, had Successors in other respects.

3<sup>ly</sup>, It may be observ'd, that Evangelists so call'd in the N. Testament, were not in all respects extraordinary Officers. They seem rather indeed to have been extraordinary Persons in Office, than Persons in any extraordinary Office. At most, if their Office was in some Circumstances extraordinary, it doth not appear to have been so in the main. And that may be the Reason, why, though Evangelists are mention'd, *Eph.* 4. 11. after *Apostles* and *Prophets*, and before *Pastors* and *Teachers*, yet *1 Cor.* 12. 28. *Teachers* are expressly assign'd the third Place in the Roll of Church Officers, and Evangelists no distinct Place at all. *God hath*



set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c. The Reason of this, I say, perhaps was, because, though Evangelists were extraordinary Persons, and thereby in Dignity superiour to any ordinary Pastors or Teachers, yet in respect of their Office, or any main Part of it, they were not so. However, the Work they were most especially design'd for, and from which they had their Denomination, was no other than what ordinary Ministers are authoriz'd for, and in Part devoted to, viz. Preaching the Gospel to the unconverted.

4<sup>ly</sup>, From the Premises it plainly follows, that, supposing both *Timothy* and *Titus* were Evangelists, or in some other respect extraordinary Officers, the Presumption will still lie for their having Successors, as they were Church-Governors superiour (not in Dignity only, but) in Authority to common Presbyters, unless they do particularly appear to have been, in that respect, extraordinary Officers. Otherwise we must suppose the Oeconomy of the Church to have been alter'd from what it was under the Apostles, farther than we have any special Reason for supposing it.

5<sup>ly</sup>, After all, as it is not pretended that *Timothy* and *Titus* were extraordinary Officers, otherwise than as being Evangelists, so it is far from appearing that they were in the peculiar Sense Evangelists. Nothing is offer'd towards proving *Titus* to have been one, but his seeming to have been such another Officer as *Timothy*; which he might be in many respects, and yet not be an Evangelist, if *Timothy* was one. But what I would chiefly observe here is, that there is no Proof that *Timothy* himself was one. For though Mr. P. *Serm. p. 33.* saith 'tis certain he was one, because St. Paul, *2 Tim. 4. 5.* bids him *do the work of an evangelist*, I know not whether that be not rather an Argument to the contrary: as if the Apostle had said, *Though thou art not in the strict and peculiar Sense an Evangelist, do thou as far as in thee lieth, supply the Place of one, Or, Be thou as diligent in propagating the Gospel as if thou wert an Evangelist, peculiarly so call'd.* I do not know, I am sure, of any Interpretation of the Words more natural than one of these. So, if in any Book of Epistles I should find

find a Person exhorted to do the Work of an Ambassador, a Lawyer, a Physician, a Guardian, a Steward, or the like, I should for that very Reason rather think he was not, strictly speaking, an Ambassador, or a Lawyer, &c. than that he was. Mr. P. is very much mistaken, when he says (*ibid.*) that *had Timothy been inferiour to the Evangelists, 'twould have been as improper to call upon him to do the Work of one, as 'twould be to call upon a common Presbyter to do the Work of his Diocesan.* For first, it would not sure be more improper than it is to call upon a common Presbyter to do the Work of a Bishop, indeterminately; and that is not so improper as to call upon him to do the Work of *his Diocesan*: which supposes him to have a Diocesan, and imports the taking his Work out of his Hands. But secondly, and chiefly, a common Presbyter is not authoriz'd to do the Work, or what may, by way of Eminence, be call'd the Work of a Diocesan Bishop: whereas I see no Reason to think, but that an ordinary Minister of the highest Rank hath Authority to do *the work*, or what in an usual way of speaking may be, and probably is here call'd *the work of an evangelist*, as being eminently, or most especially such. Evangelists might well be reckon'd before all ordinary Ministers (as Mr. P. supposes they are, *Eph. 4. 11.*) as being in Dignity superiour to them on account of their extraordinary Gifts, and perhaps, extraordinary Call: but that they were superiour to all such on account of *their work*, as that is reasonably to be understood, is a groundless Supposition. Yea, I am actually perswaded, that there was nothing in the *work* of Evangelists, properly so call'd, which ordinary Ministers are not authoriz'd to, though not alike qualified for, or in such a special manner design'd to, as were those extraordinary Persons. And probably, the Work meant, *2 Tim. 4. 5.* was that from which they were denominated, the Work of preaching the Gospel to such as had not receiv'd it.

There is no Proof therefore that *Timothy*, much less that *Titus* was an Evangelist. Neither did I ever grant that they were, though Mr. P. is pleas'd to call their Superiority as such an agreed Superiority, *Def. Part 2. p. 30.* I only let it be suppos'd, for Argument's sake (as I have

now done again in the preceding Article) and at the same time said it could never be prov'd : as the Reader may see, *Rem. p. 31.*

6ly, If *Timothy* and *Titus* had extraordinary Gifts, that were no Reason against believing they were to have Successors in the Superiority in Question. For 'tis most probable, that they who were plac'd in an Office of such Superiority, whether they were to have Successors or not, would not be without extraordinary Gifts, in an Age wherein those Gifts were so common, that Multitudes of Christians in no Office had some of them. And that is indeed the best Reason for believing, that both *Timothy* and *Titus* had such Gifts. Which therefore should we grant, the Argument in hand, as by me stated, would hold good, by virtue of the Principle laid down in the first foregoing Article.

7ly, If *Timothy* and *Titus* not only had extraordinary Gifts, but such as would entitle them to the Superiority in Question, as long as it doth not appear to have depended on such their Gifts, the Presumption will still lie for their having Successors in it. For had it not seem'd fit to Divine Wisdom, that there should be such a Superiority of some Presbyters to others, the H. Ghost could easily have avoided such a Distribution of his Gifts, as would necessarily produce it. At least for any thing that appears, or that I can imagine he could. And if it did seem fit to the H. Ghost, that there should be such an Imparity among Presbyters at first, independent, for ought appears, on extraordinary Gifts, it is to be presum'd that the like was to be in after-times; whatever extraordinary Gifts the superior Sort had in those extraordinary Days.

Mr. P. I know, is not willing to distinguish between the being entit'led to a Superiority by extraordinary Gifts, and the having it dependent on them; or, at the least, would have the latter a Consequent of the former. This he intimates elsewhere, but speaks out most fully, *Def. Part 2. p. 32.* " *I can't think it precarious (saith he of Timothy and Titus) to say their Superiority depended on their extraordinary Gifts, because those Gifts, as particularly that of discerning Spirits, would naturally infer all* " the



the Superiority they appear to have had. But this is just as he had said, *I can't think it precarious to say, that the Superiority of William and James to Commoners depended on their Earlship; because their Earlship would infer all that Superiority they appear to have had.* And yet 'tis well-known, that in such as are Earls the Superiority to Commoners doth not depend upon, though it may be inferr'd from, their being Earls. They might have it (as Barons) before they were Earls, may retain it when degraded from being Earls, and have Successors in it, without having Successors in their Earlship.

8ly, I do not however grant, neither do I think it probable, that *Timothy* and *Titus* had such extraordinary Gifts as would entitle them to all that Superiority they appear to have had. That they had such Gifts, or, at least, that it is more probable they had, than had not, it lies upon Mr. P. to prove. Otherwise, though we should suppose (what I cannot grant) that, if they had such Gifts, they were to have no Successors in the Superiority in Question, this Answer of his would amount to no more, than that possibly they might have such Gifts, and so have no Successors in the said Superiority : which is not at all inconsistent with the utmost Force that I ascribe to the present Argument in behalf of Episcopacy, viz. that of a probable one. For the Probability of a thing very well consists with a Possibility of the contrary. And the Use of Scripture-Precedents towards forming a Judgment of what was to be in After-times comes to nothing, if, to destroy the Force of them, it be enough to shew, that *possibly* this or that was but a temporary Dispensation.

And yet Mr. P. doth not so much as make any Attempt to prove, that *Timothy* and *Titus* had such extraordinary Gifts, as would infer all the Superiority they appear to have had. He instances indeed in the Gift of discerning Spirits, as sufficient to that Purpose, especially in the Business of Ordination : but then he forgets to prove that they had that Gift. Which too if he had prov'd, it would have lain still upon his Hands to shew that they were singular in it where they were; since neither that, nor any other extraordinary Gift would place them in any Superiority

riety to such as had the same. And those Gifts, which were rightly call extraordinary, were yet very common among the Christians of that Day: infomuch that it is not probable there was any Church without several, or any numerous Church without many endow'd with extraordinary Gifts.

And this last Consideration (which is sufficiently supported by the Promise, *Mark* 16. 17, 18. and the Performance of it as recorded, *Acts* 8. 15, & *seqq.* *Acts* 10. 44, & *seqq.* and *Acts* 19. from v. 1. to v. 8.) must in reason satisfy us, that *Timothy* and *Titus* were not entituled to that singular Superiority they appear to have had, by their having extraordinary Gifts in the general; since, doubtless, some of their Inferiors had such Gifts as well as they. Neither have we any Reason to think, that they alone had any particular sort of extraordinary Gift, which, if they were singular in it, would give them the Superiority they appear to have had; a Superiority to all others where they were, not in Dignity only, but Authority too. Where such a superiour Authority is pretended, Miracles may serve as a good Attestation to such Pretence. And so any miraculous Gift might be useful towards proving such a Superiority, by being exerted in Confirmation of the Claim to it. But then that which so proves it doth not originally give it: since nothing can be so prov'd, which is not antecedently to such Proof. Besides, 'tis past reasonable Doubt from the forequoted Scriptures, that such extraordinary Gifts, as were, properly speaking, miraculous, that is, such as exerted themselves in sensible Effects supernatural, were not confin'd to Ministers in such Superiority as *Timothy* and *Titus*.

In short, no extraordinary Gift, that I can imagine, could give them the Superiority they appear to have had, even though it were singular in them, unless it were an extraordinary Direction of the H. Ghost, assur'd to them upon all Occasions of Government and Ordination. And there is no Appearance of their having that Gift. But, on the contrary, the Instructions given them by St. *Paul* in his Epistles to them plainly suppose they had it not. For to what Purpose should he send them Letters of Direction how

ow to carry themselves in such Matters, wherein they were sure of the extraordinary Guidance of the Divine Spirit? And as to that particular Branch of such Guidance, the Gift of discerning Spirits, in judging of Men's Qualifications for the Ministry, it doth not seem as if they had it by the Instructions which the Apostle gives them in the Affair of Ordination: since he directs them both in *Tim. 3. 4, 5.* and *Tit. 1. 6.* to judge of Men's Fitness to be intrusted with Church-Authority by the Proof they have given of themselves in the Government of their private Families; which is a proper Direction for such as cannot, but improper for such as can discern the inward Abilities and Dispositions of Men's Minds by an extraordinary Gift. Nor is it probable that *Timothy* would have been directed not to make any *Novice* a Bishop, *lest being lifted up with pride he should fall into the condemnation of the devil*; 1 *Tim. 3. 6.* if he had had such a discerning Gift as we now speak of; since by the help of that doubtless, he might have been sufficiently secure of the steady Humility of some *Novices*, or New Converts. And let it not be said, that these Directions about Ordaining were not assign'd particularly for *Timothy's* Use, but for that of Ordainers in general: since, though they are an obliging Rule to others, yet, 'tis certain, they were more immediately intended for *Timothy's* particular Use. For *St. Paul* immediately subjoyns to them these Words, 1 *Tim. 3. 14, 15.* *These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that Thou mayest know, how thou oughtest to behave thy self in the house of God, &c.*

This Suggestion therefore, *That Timothy and Titus had such extraordinary Gifts, as would of course give them all the Superiority they appear to have had*, being neither prov'd nor probable, there is no Force in it to destroy the presumption for which I argue, they that were to have successors in such a Superiority, as we now call Episcopopal.

And thus, I hope, I have clearly, and more than sufficiently invalidated that which I take to be the principal part of *Mr. P.'s* Answer to our Argument from *Timothy* and *Titus*, as by me stated. But am I in this Matter consistent



sistent with my-self? For if (as Mr. P. is pleas'd to say) I rightly judge *Evangelists were endow'd with extraordinary Gifts of the H. Ghost, in order to their assisting the Apostles in settling and governing Churches, then certain* (if Mr. P. argues right, *Def. Part 2. p. 60, 61.*) *those extraordinary Gifts gave them the Superiority they had in such Affairs over other Officers, who had not those Gifts.*

But I would ask Mr. P. Whether if a Prince should make one of his Subjects an Earl, in order to his serving him as an Ambassador and Plenipotentiary upon some extraordinary Occasion, it would follow, that his being an Earl gave him, either the Powers of an Ambassador and Plenipotentiary, or any Authority superiour to that of other Ambassadors and Plenipotentiaries, that are not Earls. To say that Persons are endow'd with such or such Gifts in order to their doing such a Work, doth indeed look somewhat like supposing that they could not do the Work unless they had those Gifts: but yet we commonly use the Form of Expression without meaning any thing more by *in order to their doing such a Work*, than if it had been said *for enabling them the better to do it, or, in order to the better doing it.* As when we say, A Man is made an Earl or a Lord, in order to the serving his Prince in such a Station, wherein yet he might serve him, though not with so good Advantage, without being Earl or Lord. So when we say, that a Man's Friends gave him the compleat Education of a Scholar and a Gentleman, in order to his being serviceable to his Prince and his Country, we do not mean to imply, that a Man cannot be, in any Measure, serviceable thereto without such an Education, but only that a Man may be the more serviceable by that means. Also when I said (*Rem. p. 40.*) that *Evangelists seem to have been Persons endow'd with extraordinary Gifts of the H. Ghost, in order to be assisting to the Apostles not only in preaching ——— and baptizing ——— but also in any other Part of their Ministry ——— particularly in the settling and governing the Churches,* I cannot think any Reader void of Candour, as to believe I meant to suppose, that no Persons could be at all assisting to the Apostles in those Affairs, unless they were endow'd with extraordinary Gifts.

And if Persons were endow'd with such Gifts for enabling them the better to assist the Apostles in those Affairs, and particularly in settling and governing Churches, how it will thence follow, that what Superiority they had to common Presbyters depended on, or proceeded from their extraordinary Gifts, I cannot imagine.

I proceed now to Mr. P.'s fifth Remark, wherein (*Def. Part 2. p. 28.*) he thinks it nothing to the Purpose, that the Superiority of *Timothy* and *Titus* to ordinary Presbyters was in a *Matter of perpetual Use and Need*, viz. in the *Authority of Government*, and particularly the *Power of Ordination*: because the *Question is not*, he says, *whether they were superiour in such a Matter; but what 'twas that made them so.* And yet certainly, when I was arguing that they were to have Successors in their Superiority, it was proper for me to observe, that they were superiour in such a Matter. For had it been in a Matter of only temporary Use, it could not be expected they should have Successors in it. And since the Powers, in which they were superiour to common Presbyters, were by the Nature of the Matter to have Continuance in the Church, the Presumption lies for the Continuance of such Superiors, till good Reason appear to the contrary: a Mutation in the Oeconomy of Christ's Family being not to be suppos'd without special Cause.

As to what made *Timothy* and *Titus* superiour to common Presbyters in the Matter aforesaid, I think I have sufficiently disprov'd the Pretence, that it was their extraordinary Gifts. And 'tis easy and natural to suppose they were made so by Apostolical Designation, and in all Probability by *St. Paul's*: who, as any other Apostle, had unquestionable Authority to constitute Church Officers in such Superiority and Subordination, as he thought fit under that Guidance of the H. Spirit, by which he acted in all such Matters.

In his sixth Remark Mr. P. put its to me, *Whether an Apostle, if he came where Timothy and Titus were, would not have been superiour to them*, in the Matters we speak of. And if I grant he would; he desires me to inform him, *What would have given the Apostle that Superiority, unless*

*it were a Superiority of Gifts.* He may be pleas'd therefore to know, That the Commission, which our Saviour gave his Apostles, constituted them next under himself Chief Governors of the Church Universal for their time, with Power to act as such joyntly or singly, and thereby made them superiour to all other Church Officers, wherever they came: which Commission they actually receiv'd before they had those extraordinary Gifts Mr. P. refers to; though they were under some Restraint as to the Exercise of the Powers of it, till by those Gifts so wonderfully and abundantly pour'd upon them on the Day of Pentecost, they were completely qualified for it.

In short, The Apostles had a superiour Commission to that of *Timothy* and *Titus*. Which is so obvious, as well as rational, an Account of the Matter enquir'd into, that I wonder Mr. P. could think of puzzling me, or any one with this Query, or of reducing me thereby to own, *that a Superiority of Gifts would give (as he speaks) a Superiority of Power.* He might as well have ask'd, What gives the Judges a Superiority to Justices of the Peace, unless it be their superiour Judgment and Knowledge in the Laws?

As to the Consistency which Mr. P. would infer in the latter Part of this Remark; first, it is surprizingly foreign to the present Business, which is to enquire whether *Timothy* and *Titus* were to have Successors in the Superiority we speak of: and then besides, the Inference is weak. For there may be a Superiority consistent, and there may be a Superiority inconsistent, with the Power of Ordination in the respective Inferiors: and that of the Apostles to *Timothy* and *Titus* might be of the former sort, while that of *Timothy* and *Titus* to common Presbyters was of the latter. But that it was so is the probable Conclusion of my Argument, and not a Topick that I argue from.

I am come now to Mr. P.'s last Remark on the present Occasion. And in that he says, it doth not help me, *that this Superiority of Timothy and Titus was in a Matter of such a Nature, as requir'd no extraordinary Gifts.* And yet certainly I should have less Reason on my side, than now I have, in pleading for Successors in this Superiority, if so be it requir'd extraordinary Gifts: which



which it must be confess'd the Successors I plead for have not.

The rest of this Remark I shall set down entirely in his own Words; "*Nor can it thence, (saith he) be presum'd that they were to have Successors in it. For we must then, by a Parity of Reason, say, that as the Apostles were superiour to Timothy and Titus in these same Matters, therefore they must be suppos'd to have Successors in their Superiority; and consequently, as our Adversaries (saith he) suppose the Bishops the Successors of Timothy and Titus, so they should have another Order, the Successors of the Apostles, to be over the Bishops.* To which, waving several other Considerations, which I thought to have presented the Reader with, shewing the Disparity of the Cases, I shall, for Brevity's Sake, content my-self with this one only, but sufficient Answer, That if it be allow'd, that the Presumption is as good for the Apostles to have Successors in their Superiority to Bishops, as I pretend it is for *Timothy and Titus* to have Successors in their Superiority to mere Presbyters, I see no harm to ensue; since I pretend only a Presumption to hold, *till good Reason appear to the contrary.* For, if by the best Accounts of the Age next after the Apostles, there doth not appear to have then been any Order of Church-Officers superiour to Bishops, that is a sufficient Reason to convince us, notwithstanding such a contrary Presumption as I am pleading for in another Case, that the Apostles did not institute any Successors to themselves in such a Superiority. And I may venture to say, that in that Age by those Accounts, either there were no Church-Officers of an Order superiour to Bishops, or they were Archbishops or Metropolitans; in disproving the Apostolical Institution of which sort of Rulers, I see no Occasion I have at present to labour.

## S E C T. IX.

*The second Particular of Mr. P.'s Answer to our Argument from Timothy and Titus, as also the fourth, needless to be at present consider'd. His Defence of the third consider'd.*

The Second Particular of Mr. P.'s Answer to our Argument from *Timothy* and *Titus* was, *Serm. p. 34. That Timothy was never what we call Bishop of Ephesus, and Titus of Crete.* Where 'tis plain by what he says, in support of this Assertion, both in the Sermon and in his Defence, that by *what we call Bishop* he means a fix'd Diocesan Bishop: which that either the One was of *Ephesus* or the Other of *Crete*, I have not pretended to appear from Scripture. Nor doth our Argument from *Timothy* and *Titus*, as by me stated, suppose either.

In my Remarks indeed I found fault with the Confidence of Mr. P.'s Assertion aforesaid, and shew'd the Insufficiency of the Arguments brought in support of it: but at the same time I pretended no more to appear from Scripture, on our behalf, in this Case, than that those Persons *had* (for a time at least) *the chief Government of those Churches, and an Authority over Presbyters:* which is as much as to say, *they were what we call Bishops, and for the time Bishops of those Churches. That they were fix'd in that Relation for life* [added I] *we pretend not to discover from Scripture.* Rem. p. 36, 37. Whatever may be done, I have not yet argu'd for fix'd Diocesan Episcopacy, from St. Paul's Epistles to *Timothy* and *Titus*: neither shall I now. And therefore, being more oblig'd to study Brevity now than I was in my Remarks, I shall pass by at present all that hath been said under this Particular, as not properly belonging to the Business in hand. Part of it having been consider'd already in another View.

What Mr. P. gave us as the third Particular of his Answer to our said Argument was, *Serm. p. 35. That whatever was the Superiority of Timothy to those he Ordain'd, 'tis certain they were to have the Power of Ordination and Government.* He means, sure, only those whom *Timothy*

ordain'd to the Office of a Bishop in the Sense of 1 *Tim.* 3. though he hath not been pleas'd, in his Defence, to take the least Notice of this Determination given to his loose Expression in my Remarks. But what if the Bishop, 1 *Tim.* 3. had the Power of Ordination and Government; and that, so as not to need the Concurrence of a superiour Officer in any Branch thereof; and if that were the Case of the Bishop in *Tit.* 1. too? It would not, I conceive, destroy the Argument under Consideration: because then it will be probable, from the Charge of Ordination, so particularly laid upon *Timothy* and *Titus*, in *St. Paul's* Epistles to them, that at the Date, and in the Sense of those Epistles, there were no other Bishops but they, in the Places where they then ministred: though, doubtless, there were then, at *Ephesus* at least, some sort of Presbyters or Persons authoriz'd to preach the Word, and Administer the Sacraments. Besides, Mr. P.'s Assertion, if allow'd, makes nothing, either against the apparent Power in the single Persons of *Timothy* and *Titus* to Ordain, or against the Appearance there is of their having, in their single Persons, the chief Government of the Churches, where they then respectively were, when the Apostle wrote to them, or against the Presumption for their having Successors in that singular Authority. As for what Mr. P. talks of, *the Superiority of Timothy to those he Ordain'd*, Episcopal Writers are not wont to argue from that. And it may be, and is, question'd, whether he ordain'd any Bishop (in the Sense of 1 *Tim.* 3.) for the particular Church of *Ephesus*, or more than one for any particular Church.

I am perswaded, however, as when I wrote my Remarks, that the Assurance, wherewith Mr. P. asserts (saying 'tis certain) that they, whom *Timothy* ordain'd (*viz.* to the Office of a Bishop so call'd in that Chapter) were to have the Power of Ordination and Government, hath no good Warrant. And whether it be not an Instance of confident Forwardness in asserting, let the Reader judge.

The only Proof, which Mr. P. produc'd in the Sermon, for this Assertion was, *That his Adversaries grant the Powers of Ordination and Government go together*; and that it is plain from 1 *Tim.* 3. 4, 5. that those *Timothy* ordain'd



(to be Bishops in the Sense of that Chapter) *had the Power of Government*. To which my Answer in Substance was *Rem. p. 41, 42*. That the Power of Ordination goes along with the Power of chief Government, but not with every Part or Share of the governing Power : and, That it doth not appear, that the Officers, whose Qualifications are describ'd *1 Tim. 3.* from *v. 1.* to *v. 7.* were to be chief Governors of Churches.

Now a great Part of Mr. *P.*'s Defence, upon this Occasion, is taken up in endeavouring to persuade his Readers, that by the Distinction I make between the Chief Government, and a Part or Share of the Governing Power, and allowing the latter to Presbyters, I depart from *The Episcopal Scheme*. Which Imputation shall be sufficiently consider'd and disprov'd in a Section by it-self : as indeed it hath no Colour ; unless it be allowable to take the Notions of some Episcopal Writers, and represent them as *The Episcopal Scheme*, without regarding whether other Episcopal Writers do not differ from them therein, or whether they may not so differ, and yet agree in the main of the Cause against Presbyterians.

But *the Question here is* (saith Mr. *P.* *Def. Part 2. p. 65.*) *Who were intrusted with the Government ?* He means, I suppose, of the Church of *Ephesus*. Yet I don't see, that this is the proper Question here : as certainly 'tis not a distinct one. But, however, I will freely declare my Perswasion concerning it. Which is, That the full Government of the *Ephesine* Church was not, for a good while at first, intrusted with any Officer or Officers fixedly resident ; but that, as soon as any Presbyters were fix'd therein, they were intrusted with all such governing Powers, as are of Necessity to be in constant Use and Exercise, yet accountable to a superiour Authority. Which superiour Authority, including the Powers not intrusted with the said Presbyters, I believe to have been in the Apostles jointly, or severally, as to Title, but, as to Exercise, chiefly or solely in *St. Paul*, till the Time that he left *Timothy* there, *1 Tim. 1. 3.* From that Time, while *Timothy* abode there, I believe this superiour Authority to have been in, and exercis'd by him : with a saving still for the

Prerogative Apostolical. Upon his Departure from thence, in Case he were not then fix'd in a special Relation to that Church (as he might be without being fix'd in Residence at the same time) I believe the Government of it return'd into the former State, and so continu'd, till some single Person (probably *Timothy*) was fix'd in the chief Government of it. And the like I take to have been a common Case in the former Part of the Apostles Days, viz. For Churches to have no Officers of fix'd Residence in them, but who were both obnoxious to the superiour Authority of unfix'd ones, and intrusted only with such Powers, as were to be in daily Use and Exercise : of which Nature is not the Power of Ordination, which we do not find any where in Scripture exercis'd by fix'd Officers, if *Timothy* and *Titus* were not such.

Mr. P. hath now my Sense upon the Question of, Who were intrusted with the Government of the *Ephesine* Church? But I must remind him that this was a Question out of the way : and the true Point in hand is whether it be certain, as he affirms it is, that they who were to be Ordain'd by *Timothy* to the Office of a Bishop, in the Sense of 1 *Tim.* 3. were to have the Power of Ordination and Government. I do not pretend the contrary to be certain. And when I said that it is contrary to Reason, as well as Usage, for subordinate Officers to have the Power of constituting others equal to themselves, that is to be understood, not as what admits of no Exception, but as what doth generally or ordinarily hold. I meant no more ; and that is enough for my Purpose : which was only to shew the Weakness of arguing, that because such or such Officers had some Authority or Rule in the Church, therefore they had Power of constituting others in their own Rank.

The Weakness of that arguing is surely very plain. But then Mr. P. insists very confidently, *Def. Part 2. p. 66. that if the Apostle speaks of certain Officers as Church-Governors, that, according to The Episcopal Scheme, proves them Bishops, and to have the Power of Ordination.* If the Consequence will not hold from any general Principles, it doth however, if we believe Mr. P. from *The Episcopal Scheme*. And yet there is nothing, which can with any

any Propriety be call'd *The Episcopal Scheme*, which doth not allow Presbyters to be Church-Governors, though of an inferiour sort, and without the Power of Ordination, as shall be more particularly shew'd hereafter.

I urg'd, *Rem. p. 42. that there is nothing in the Apostles Reasoning* (viz. about the Qualifications of a Bishop so call'd *1 Tim. 3.*) *but what plainly suits the Case of such a kind of Church-Officer, as a Presbyter is allow'd to be in our Church.* And this I there more particularly shew'd Against this Mr. P. first alledges Dr. *Hammond's* Judgment; which he knows to be no real Argument: though it may have some perswasive Force with such as know not how familiar it is for Episcopal Authors to dissent from Dr. *Hammond's* Interpretations: especially when they are suited to his own peculiar Notions or Scheme. And whereas he further says, *that he cannot see any thing that implies they, who were to be Bishops in the Sense of 1 Tim. 3. were to be subordinate to any fix'd ordinary Governor,* neither do I pretend to see any such thing among their Qualifications there laid down. And 'tis enough for my Purpose, if the contrary is not there to be seen: as he seems to mean it is, when he adds, *that they are spoken of, as having the whole Government lodg'd in them, viz. 1 Tim. 3. 4, 5.*

But doth Mr. P. really think, that the Phrase there, of *taking care of the church of God*, implies having the whole Government of a Church? Then 'tis the Office of a Bishop, a single Bishop, to have the whole Government of a Church: for 'tis manifest that St. *Paul* speaks of a single Bishop, and supposes it to belong to him *to take care of the church of God.* And if it be the Office of a Bishop, a single Person, to have the whole Government of a Church, and this is to be gather'd from the Apostle's Words, then is the Monarchical Form of Church-Government establish'd, and the Aristocratical overthrown; and so the Presbyterian Cause lost: at least, if Mr. P. understand it; who *Def. Part 2. p. 40, 41.* interprets *monarchical* by *Episcopal*, and *aristocratical* by *Presbyterian*, and says, *that here lies the heart of the Controversy, which of these two Forms of Government is appointed in the Church.*

And



And the like is to be said of *Tit. 1. 7.* *For a Bishop must be blameless, as the steward of God.* If a *steward of God* here signify one that hath the whole or chief Government of a Church, then doth the same belong to a single Person, *St. Paul* here speaking of such an one: and farewell Presbytery.

The Truth is, Both these Texts, taken by themselves, will very well bear *Dr. Hammond's* Interpretation, and look favourably towards *his* Episcopal Scheme. But no sooner are they press'd into the Service of the Presbyterian Cause, but they threaten it's Ruin. They either prove great deal more than *Mr. P.* would have them, and more than is consistent with the Scheme of his Party: or else they prove nothing to his Purpose. For, if notwithstanding what is said of a Bishop in these Texts, the Officer so call'd may be subordinate to a Presbytery (as by the Presbyterian Scheme he must be) there is nothing in them to hinder, but that he may as well be subordinate to a single superior.

I own that *if Presbyters have Power to act, but just as they are directed by the Bishop, there was no need they should appear so well qualified for Government, as the Apostle's Argument suggests* that such an one should be, as he calls a Bishop *1 Tim. 3.* But if the Episcopal Scheme so limit the Power of Presbyters, as *Mr. P.* here *p. 67.* represents it to do; if such I say be the Scheme, which all or the Generality of Episcoparians agree in, I will confess myself as ignorant of the State of the Controversy, as *Mr. P.* pleases. But it is one thing to owe Obedience to the Directions of the Bishop when given and lawful, and another, very different, to have no Power to act but just as directed by him. And I hope my Opponent will not say, that governing Prudence is requisite in none but supreme Rulers, such as owe no Obedience to the Directions of any earthly Superior; or, that he that knows not how to rule his own House is fit for the Office of a Presbyter, as that is allow'd and exercis'd in the Church of *England.*

That the same Reason is not expressly given for the same Qualification requir'd in a Deacon, *1 Tim. 3. 12, 13. viz.* that of Ruling well his own House, I grant; but cannot

entirely approve of Mr. P.'s Explication of the Reason that is given. St. Paul's Words are, *For they that have us'd the Office of a Deacon well, purchase to themselves good degree, and great boldness in the faith, which is of Christ Jesus*: which Mr. P. thus explains, *They (i. e. Deacons) ought to have this Qualification of ruling well their own Houses, because they are Candidates for that Office, which has the ruling Power annex'd to it, for which they are not qualified, who can't rule their own Houses well.* When I observe first, that this Explication will by no means surmount the latter Part of St. Paul's Words before set down, *and great boldness*, &c. to which no Regard is had in it; and secondly, that the Phrase, *that Office, which hath the ruling Power annex'd to it*, must be founded upon the Supposition, either, that *to take care of the church of God* v. 5. must signify or imply *to have the Rule*, and not only *a share in the Rule*, of a Church; or, that the Qualification of knowing how to rule his own House is not needful, but in an Officer that hath *the Ruling Power*, and not only *a share of it* in the Church. What Necessity there is of admitting either of these Suppositions let the Reader judge. I have this Comfort at the worst, that however they may serve an inconsiderable particular Turn if admitted, they do in the main destroy the Presbyterian Cause: as from the Premises may plainly appear. And upon the like Consideration (joyn'd with my Study of Brevity) I leave the Confirmation which Mr. P. brings of his and Dr. Hammond's Interpretation of *Tit. 1. 7.* entirely to the Reader's Judgment. For, why need I trouble my-self with refuting what makes much more against my Adversary, than my-self?

Yet I cannot forbear taking notice of what Mr. P. says at the Bottom of p. 67. and Top of p. 68. that, *unless these Presbyters or Bishops (i. e. such as were ordain'd to the Office of a Bishop in the Sense of 1 Tim. 3. and Tit. 1.) had the full Power of Ordination and Government lodg'd in them, 'tis in vain to seek for any Order taken in the Epistles to Timothy and Titus for a Succession of that Power. For there is not one Word in them to direct the ordaining any Officers of an higher Degree. So that unless they had this*

his Power, we must, for ought I see, give up the Cause to the Independents.

The Cause that he speaks of I take to be the Claim of Ministers or Persons in Office to the Power of Ordaining and Constituting Ministers, in Opposition to the People's Claim thereto. But now 'tis a strange thing, that he should apprehend this Cause must be given up, unless those particular Officers call'd Bishops, in the foresaid Epistles, had this Power; when he himself, in that very Sermon [*Presbyt. Ordin. prov'd Reg.*] which is the Foundation of our present Dispute, maintains this Cause by good and sufficient Arguments (as, no doubt, he thought) altogether independent on the present Question about those call'd Bishops in these Epistles. Nor doth he once mention this Matter in all his Plea for that Cause: which really wants no additional Strength, unless it be that Confirmation of his Deductions from Scripture, which the Testimony and Practice of the Primitive Church do afford.

As to the Question which Mr. P. puts to my Conscience, p. 68. concerning *Titus*, I have in effect answer'd it before: viz. that I do really think, that at the Date of St. Paul's Epist. to *Titus*, and for a while after, there was but one Person in *Crete*, namely *Titus*, who had the Power of Ordination, and that the same was superiour in the Power of Government to all others there; but that the Presbyters, by him to be ordain'd κατὰ πόλιν, Tit. 1. 5. were to be invest'd with as great a Share of the governing Power, as was necessary to be fix'd in each City at that time. And I believe that *Titus* might retain his Relation to the Churches of *Crete*, as Chief Governor thereof, when not resident. Whether he did or no is the Question that I do not at present enter into.

And now, though I had prepar'd a larger Answer to Mr. P.'s Defence of the third Particular of his Answer to our Argument from *Timothy* and *Titus*, I hope what I have said is fully sufficient to shew the Weakness of it. As to his fourth Particular, where the Question is, whether St. Paul sent his Second Epistle to *Timothy* at *Ephe-sus*, or at some other Place, I shall at present pass by the



further Consideration of it for these Reasons. 1<sup>st</sup>, Because I think the Reader may easily perceive, by Mr. P.'s own Defence in this Case, that his Arguments against *Timothy's* being then at *Ephesus* are not cogent. 2<sup>ly</sup>, Because it is not material to the main Question, whether he was there at that time or not, since I am not maintaining that he was then a fix'd Bishop. And I have scarce room for what I think my-self more oblig'd to consider.

## S E C T. X.

*The fifth Particular of Mr. P.'s Answer to our Argument from Timothy and Titus, and his Defence of it, consider'd at large. His last Particular wav'd now, having been consider'd Sect. 4. Where Timothy was when St. Paul sent his First Epistle to him. Some concluding Remarks as to our Debate about this Argument.*

The fifth Particular of Mr. P.'s Argument from *Timothy* and *Titus* was, *That when the Apostle gives Directions in his Epistles to Timothy, how to behave himself in ordaining Elders, &c. the Reason of his doing so is, because Timothy, as an extraordinary Person, (viz. an Evangelist) was to have the chief Hand therein: but that this doth not imply, that none who were with him had the Power of doing the same thing. And anon he says, That there is no Reason to think Timothy was to act alone, but that the other Bishops of that Church (viz. of Ephesus) had a Power to perform the same Acts, and were to joyn with him; since they were, as I observ'd before (says Mr. P.) the Governors of that Church, and had been constituted so before that Epistle (i. e. the First) was written. Sermon. p. 36.*

In my Answer hereto I did not insist that the Directions given *Timothy* by the Apostle, in the Matter of Ordination, &c. do necessarily imply that none with him in that Church had those Powers, or, that he was to act alone in the Execution of them; but only that, those Affairs being given in charge singly to him, with Directions for his Management of them, without any Intimation that he should impart those Directions to others, is so probable an Argument, that he was to act as Chief in those Affairs, and none

none else to act in them, but under his Controul, particularly, none to Ordain without his Concurrence, that the contrary ought not to be suppos'd without good Proof: and that whatsoever Mr. *P.* had observ'd before, it had sufficiently appear'd that he had not prov'd, that the other Bishops (*i. e.* the Presbyters) of *Ephesus* were any otherwise Governors of that Church, than as Presbyters may be of Churches now, without Prejudice to the Episcopal Scheme, *viz.* subordinate ones. *Rem. p. 46. &c.*

Mr. *P.* now *Def. Part 2. p. 76.* grants, that *Timothy*, while he abode at *Ephesus*, was to act in chief, and that none else were to act but under his Controul, in the Management of the Affairs of that Church. But then he ascribes this his Superiority to his extraordinary Gifts; the Unreasonableness of which, and the no evading this Precedent for Prelacy that way, I trust, hath been sufficiently manifested already.

That the Superiority of *Timothy* in such or such Affairs, while present, will infer that the inferior Officers of that Church had not (as Mr. *P.* speaks *ibid.*) *an inherent Power of acting in them without him, when he was absent*, I have not pretended. But this I say, that as long as it appears that *Timothy*, in his single Person, was charg'd with, and instructed in a Work of so great Consequence, as that of Ordination, and it doth not appear that the other Presbyters were at all intrusted with it, 'tis most reasonable to suppose they were not. Which is very much confirm'd by this Observation, that as there is no where in Scripture any mention of Ordination, in any Charge or Instructions given to Presbyters in general, or to any Body or Assembly of Presbyters, so there is no Instance of any Ordination perform'd by common Presbyters only, nor any clear one of their so much as concurring in Imposition of Hands with a superiour Officer in Ordination.

What Mr. *P.* advances under this Head in the Sermon, and now again defends, *viz.* that no Ordination perform'd by a single Person is regular, and that 'tis unreasonable to think *Timothy* would ordain alone, seems not to the present Purpose: since other Presbyters of *Ephesus* might joyn with him in the Imposition of Hands, and yet have  
no

no Authority to ordain without him, or some other Officer superiour to themselves. 'Tis very common for the Consent or Concurrence of such to be ordinarily requir'd, as yet have no Authority to do the Act to which they consent or concur. And yet this Notion of Mr. P.'s is very weakly founded.

"*I never find any Ordination in the whole New Testament* (saith he in the Sermon) "*which was perform'd by a single Person.*" This is his chief, or rather only ground. Where the Fulness of the Expression, *in the whole New Testament*, provok'd me to put him in mind of our Saviour's Ordinations, which it seems he had forgot. And when Men, either through mere Carelessness, or the better to set off their Cause, or adorn their Style, use fuller Expressions than Truth will allow, I cannot see the Harm of barely taking notice of it, or why it should be reputed cavilling; as Mr. P. represents it on this Occasion. Had I for this Slip of his reproach'd him with gross Ignorance, or impudent Lying, he might well have complain'd. I love not cavilling, but yet think it much more tolerable to make a slight Remark upon an inconsiderable, though real Fault, than rashly to charge Men with grievous Crimes.

But to proceed a little with the Argument. If we find no Ordination in the whole New Testament related, as actually perform'd by a single Minister of Christ, we find what is equivalent thereto more than once, *viz.* a single Minister appointed to ordain, *2 Tim. 2. 2. Tit. 1. 5.* For if it may reasonably be said, that though *Timothy* in the one Place, as *Titus* in the other, be singly requir'd to Ordain, yet neither of them was to do it without one or more to concur with him, the like Answer might have been made, if it had been expressly said in Scripture, that either of them, or any other single Person, did ordain. Here is no Intimation, no Hint given in these Epistles, that any were to joyn with either *Timothy*, or *Titus* in Ordaining: and therefore to Appearance they were to ordain each of them alone; if we look no further than these Epistles. And if we do look further, and find that sometimes several did joyn in the same Ordination, it will not therefore fol-



follow, that several did, or were to joyn in those other Instances, wherein one Person only is mention'd as acting or to act. And when *Timothy* and *Titus*, each of them singly, is appointed to Ordain, that certainly, is as good an Argument, that they were to Ordain, each of them singly, as 'tis that *Paul* and *Barnabas* joyn'd in a Multitude of the same Ordinations, because 'tis said of them joyn'tly, *Acts* 14. 23. that *they ordain'd elders in every church* there spoken of.

Mr. *P.* doth me wrong, when he represents me (*Def. Part 2. p. 79.*) as not allowing him, or any Body else, to imagine that *Paul* and *Barnabas* Ordain'd together. I imagine my-self, that they sometimes did, and sometimes Ordained separately, as Circumstances invited, being under no Restraint either way. But that they ever joyn'd in one individual Ordination, however it may be imagin'd, cannot be clearly prov'd from Scripture, since if they never did so, it might yet be very well said, that *they ordain'd elders in every church*, of which that is said, *Acts* 14. Nor must they needs joyn in the same Ordination, or else one of them withdraw while the other perform'd it, as Mr. *P.* in his Pleasantry *ibid.* supposes. For, certainly, two Bishops may be in the same Room, while but one of them Ordains: and though we should be oblig'd to suppose them both consenting to the Work, we should not therefore be oblig'd to suppose them joyning in the Performance of it. I hope, at least, Mr. *P.* will not confound consenting to an Ordination with joyning in it. But however that be, I shall be still for keeping up the Distinction. Upon the whole Matter, let the Reader judge, whether *Acts* 14. 23. affords a clear Instance of several Persons joyning in the same Ordination, distinguishing a clear Instance from a ground of probable Belief. If it do, I must own myself mistaken (but in a Matter of small Consequence) when I wrote my Remarks. If it do not, I have no Occasion on the score of that Text to make such an Acknowledgment.

And, certainly, I have none on Occasion of the pretended Ordination of *Paul* and *Barnabas*, *Acts* 13. 'Tis so far from being clear, that that was a proper Ordination, that it seems to me rather clearly otherwise. For 1<sup>st</sup>, St. *Paul* was

was of the highest Order in the Church, as being an Apostle most specially so call'd, long before this Transaction, and therefore could not be promoted to any Order now. This appears most plainly by comparing *Gal. 1.* with the former Part of his Story in the *Acts.* 2<sup>ly</sup>, If we may suppose St. *Paul* not to have been an Apostle before, and to be Ordain'd now, we must suppose him to be Ordain'd an Apostle now: for certainly he never was ordain'd after this. But it is incongruous, that one should be Ordain'd an Apostle by such as were inferiour to Apostles: besides that St. *Paul*, *Gal. 1. 1.* avers himself *an Apostle, not of men, neither by man, but by Jesus Christ and God the Father*, that is, sure, by immediate Divine Appointment, without any human Ordination. I deny not but this his immediate Divine Promotion to the Apostolate might consist with a publick Recognition of the same in the Church: but as the Transaction, *Acts 13.* is not represented as such, so if it were, that would not amount to an Ordination.

Lastly, It is pretty plain from St. *Luke's* Words, that this Transaction was somewhat different from a proper Ordination; and what it was. In *v. 1.* of this *Chapter Barnabas* and *Saul* are nam'd among other *prophets and teachers* that were in the Church at *Antioch.* *V. 2.* the Holy Ghost saith, *Separate me Barnabas and Saul for the work, whereunto I have called them.* Whereupon (as we read *v. 3.*) *when they had fasted and prayed, and laid their hands on them, they sent them away.* And then it follows, *v. 4.* *So they being sent forth by the Holy Ghost departed unto Seleucia, and from thence they sailed to Cyprus.* Thence after a time (as St. *Luke* informs us in the Sequel) they went to *Perga* in *Pamphylia*; thence to *Antioch* in *Pisidia*; thence to *Lystra* and *Derbe*, Cities of *Lycaonia*, and unto the Region that lieth round about: in which Places they preached the Gospel to Jews and Gentiles, and exercis'd other their Ministerial Powers, and Gifts. At length, returning through all these Places again, they went down into *Attalia*, and thence *Acts 14. 26.* sailed to *Antioch* (viz. in Syria) from whence they had been recommended to the grace of God, for the work which they fulfilled. So that the separating them for the work whereunto the Holy Ghost had

*had call'd them*, Acts 13. 2. doth not appear to be a proper Ordination, or Promotion of them to any Order or Degree in the Ministry, but a *sending them forth* to exercise the Ministerial Powers, they had before in distant Countries, with a solemn *recommendation of them to the grace of God*, that his Blessing might go along with them in their Labours and Travels. And that the Ceremony of Imposition of Hands was usual in Benedictions is well known.

Mr. P. in opposing Dr. *Whitby's* Interpretation of ὁ ἐπὶ πνεύματι Acts 14. 26. hath dealt very merrily. For, because the Verb πνεύματι in one Place (*Rom.* 15. 19.) and perhaps in another (*Col.* 1. 25.) by the particular Exigency of the Construction is to be interpreted by *fully preaching*, therefore he will have it to be interpreted here by *faithfully performing*, and that in particular Opposition to *fully performing*.

As for Mr. P.'s Observation (*p.* 80.) that an Apostle hardly ever went unaccompanied in the Exercise of his Ministry, that may very well be accounted for from the Advantage of mutual Comfort, and Assistance in many Respects, without supposing a regular Necessity of several to concur in the Act of Ordination. But that it, and other Acts of Church-Government ought regularly to be attended with Prayer, and that the Prayer of a Congregation, if it may be had (which is the most that can be concluded to Mr. P.'s Purpose from *Matt.* 18. 19. if that Text do refer particularly to such Matters) I readily agree.

But there is yet, as Mr. P. reckons, *p.* 80, 81. another Instance of Ordination, by a Plurality of Hands, to be found 1 *Tim.* 4. 14. *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.* The only Question between us here is, whether it be *certain*, that *Timothy's* Ordination is here spoken of, so that it may be a *clear* Instance to the Purpose intended. To me it seems questionable. I cannot persuade my self that τὸ χάρισμα ἐν σοί, *the gift that is in thee*, can signify any thing other than an inward Gift; which is a thing different from an Order or Office in the Ministry: much less can I think *Timothy* would be exhorted (ἀναζωοποιεῖν) to *stir up* or rekindle his Order or



Office, as he is exhorted to do by this Gift, *2 Tim. 1. 6.* For Mr *P.* allows me to suppose, that both these Texts speak of the same thing : and Reason doth the same. But then he says, that these Texts *must either speak of Timothy's Ordination, or the giving the extraordinary Gifts of the Holy Ghost*; and, that *we never read of any other Persons laying on their Hands for the giving such Gifts, besides the Apostles, except in the Case of Ananias, to whom God gave an express immediate Order for it.* And so he quotes Dr. *Whitby* as agreeing with him, in that he says in his Note on *Acts 8. 15.* *that the Holy Ghost was never thus confer'd, but by the Hands of an Apostle*: though the Dr. expressly maintains, that *other Presbyters might, and did (i. e. sometimes) lay on their Hands together with an Apostle* in such Cases; and that, in his Note on *1 Tim. 4. 14.* the very Text now chiefly under our Consideration, and upon which therefore it is very hard to suppose he was not consulted by Mr. *P.* before he alledg'd his Judgment in Confirmation of his own Explication of it: especially considering what frequent Use he makes of this truly judicious, though not infallible Expositor.

But this is not the first, or second time, that I have had Occasion to remark how Dr. *Whitby's* Judgment is misrepresented or perverted by Mr. *P.* notwithstanding the Esteem he professes of him. I heartily wish that learned Author would think it worth his while to vindicate himself and the Church, from the Oppositions and Abuses of such an Adversary, and signalize his Zeal against the Vili-fiers of the Ancient Fathers, and of Church Authority, as well as against the excessive Magnifiers of either.

My Sense of the Growth of some pernicious Errors amongst us, and of the Countenance that is sought for them in Dr. *Whitby's* Writings, as well as of his Abilities and Unexceptionableness in Point of Bigottry, hath led me into the Digression of this Wish. I return now to my immediate Business.

The Gift that was in *Timothy* (*1 Tim. 4. 14.* and *2 Tim. 1. 6.*) was, surely, an inward Gift; whether it were an extraordinary one (as Dr. *Whitby* and others have thought) or an ordinary Gift of the Spirit: and if there be no other

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Instance to be met with in Scripture of the laying on of other, than an Apostle's, Hands, when such a Gift was confer'd, this, however, may be one. Nor are we to put such a forc'd Interpretation upon the Words, as to make a Gift in Timothy, and which he was to *stir up* or quicken, signify an Office or Order in the Ministry, merely to avoid the having one Instance (in which there is no Absurdity) without another of the same kind, in H. Scripture.

I deny not after all, but that *Timothy* might receive this Gift at the same Imposition of Hands, wherewith he was ordain'd Bishop or Presbyter. But still my Observation of the general Nature of the Gift here spoken of destroys Mr. P.'s Argument to prove *Timothy's* Ordination intended, and leaves it uncertain, whether *the laying on of hands* belong to that or no. Here was a Gift, an inward Gift, confer'd with Imposition of Hands: but whether an Order or Office was confer'd at the same time doth not clearly appear. Which is as much as I am, and more than my main Cause is concern'd for.

As for *Calvin's* Notion of *προβουλεον*, 1 Tim. 4. 14. I have no Occasion for it: and as I never express'd an Approbation of it, so I freely own it now to be improbable.

But I cannot so easily part with the Observation that I made, *Rem. p. 49.* in these Words, *It is observable that the Gift is said to be in, or, to be given to Timothy*, 2 Tim. 1. 6. by (διὰ) *the Imposition of the Apostle's Hands*, and 1 Tim. 4. 14. not by, but only with (μετὰ) *the Imposition of the Hands of the Presbytery*. This is the Observation, of which I said, that it is a fair Intimation, that the Gift was convey'd by St. Paul alone, and that the other Hands serv'd only to the greater Solemnity of the Act. Now comes Mr. P. and bluntly says, *Def. Part 2. p. 83.* that *this Observation is neither true, nor to my Purpose.*

But first, Wherein is this Observation false? That the Particles or Prepositions stand in the Greek Testament, as I have alledg'd, is plain by ocular Demonstration. And that they are each of them properly translated, I believe, Mr. P. will not deny. I dare say, however, no indifferent Person will. But the Observation, he says, is not true, because *those Prepositions are used more promiscuously in the*

*New Testament.* And so he directs us to compare c. 14. v. 27. of the *Acts* with c. 15. v. 12. of the same. Nor doth he pretend to produce any more Instances of their promiscuous Use. And yet 'tis far from appearing, that they are us'd in the same Sense in those Places. *Paul* and *Barnabas*, being return'd from their Mission among the Gentiles, are said, in the former Place, to have rehears'd to the Church at *Antioch* all that God had done *μὲν αὐτοῖς* with them i. e. (as I conceive) all that had befall'n them, as well as all that they had done, by the Will and Power of God. In the latter Place they are said only to declare (at the Council of *Jerusalem*) what miracles and wonders God had wrought among the Gentiles *δι' αὐτοῖς* by them. And accordingly our Translators, very good Judges in the Case, have rendered these Prepositions differently in these Places, in the same manner, that I have now done: as there is plainly no Necessity, indeed no Occasion, to suppose them us'd in the same Sense. So that this only Instance given of their promiscuous Use manifestly fails. And though *διὰ* do not always import *instrumental Efficiency* (whether by Nature or Institution) nor *μετὰ* *Concomitance*, it will be hard to find any plain Instance, wherein either *διὰ* signifies barely *Concomitance*, or *μετὰ* *instrumental Efficiency*. My Observation therefore is true. And,

2<sup>ly</sup>, Why is it not to my Purpose? It, certainly, tends to shew, that though we should suppose *Timothy's* Ordination to be spoken of in these Texts 1 *Tim.* 4. 14. and 2 *Tim.* 1. 6. and the Presbytery in the former Text to consist partly of common Presbyters, yet it would not follow, that common Presbyters had the Power of Ordination.

And to invalidate that Inference, I declare, was, as it may easily be imagin'd to have been, my Purpose. But Mr. P. argues, that, according to my Notions, they must be Bishops who laid on Hands with St. *Paul* at *Timothy's* Ordination, and then if my Observation has any thing in it, the Bishops only laid on Hands for the greater Solemnity of the Act, and their Act without an Apostle would have signified nothing: and so there is an end of all Imposition of Hands at once. To which I answer, that whatever they were, who thus joyn'd with St. *Paul*, I believe, they did



it only for the greater Solemnity of the Act, and not to supply any Deficiency in his single Power or Authority, and that it was by the Imposition of his Hands, independently of theirs, that the Gift here spoken of was convey'd; because to my Understanding he doth in effect say so 2 *Tim.* i. 6. But how it will thence follow, that *the Act of the rest without him would have signified nothing*, as that may mean or imply, that they could not have Ordain'd *Timothy* without him, I do not see. I pretend not to gather from my Observation on these Texts, that mere Presbyters cannot Ordain; I only pretend to obviate an Argument that they can. And if mere Presbyters, allowing this Observation of mine to be true, might yet have Power to Ordain, if nothing else hindred; so I hope may Bishops: though we suppose the Presbytery mention'd to consist of such.

But how do my Notions oblige me to take this Presbytery to consist of Bishops? Mr. *P.* is mistaken in thinking, that I must needs look upon this Ordination (if it were one) to be that whereby *Timothy* was made a Bishop. And the Reason of his so thinking is fully answer'd, when I say, that the First Epistle to *Timothy* (as well as the Second) stirs him up to the Discharge of the Duties common to the Presbyteral and Episcopal Office, as well as those which are peculiar to the latter; and that there is no Absurdity in supposing, that *Timothy*, when a Bishop, should be call'd upon not to neglect, but to stir up a Gift, which was first given him, when he was made a Presbyter.

My Notions therefore neither oblige me to hold that the Presbytery, 1 *Tim.* 4. 14. consisted of Bishops peculiarly so call'd; nor, if they did, would it follow from them and my foregoing Observation together, that Bishops have not, or then had not, the Power of Ordination. So that my Adversary might very well have spar'd the severe Reflection here immediately subjoyn'd, *Into such Inconsistencies do men run, when they resolve to maintain an Opinion, right or wrong.* This carries with it a strong Insinuation, that I am such an abandon'd Writer: but, I thank God, it is a false one. I see no Inconsistency prov'd upon me

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at present : and yet Mr. *P.* may know, or ought charitably to believe, that a sincere Lover of Truth may sometimes, through human Frailty, run into Inconsistencies.

What hath been now already said, upon the Supposition that an Ordination of *Timothy* is spoken of in the two Texts so often nam'd, though it may be of Use, comes in by Way of Digression in this Place, and was originally occasion'd by an Observation, which I professedly made, as a thing by the by, in my Remarks. As to the Inference which Mr. *P.* makes from this Supposition in his Sermon, I agree with him thus far, that, if other Presbyters joyn'd with *St. Paul* in Imposition of Hands when *Timothy* was Ordain'd, 'tis reasonable to think that *Timothy* would cause some such Presbyters to joyn with him, when he Ordain'd, provided such were at Hand. But that *Timothy's* Act was to convey the Office, while, if others joyn'd their Hand, they did it only for the greater Solemnity of the Work, or to express their Consent, I take to be plain from Scripture, according to natural Interpretation : since *Timothy* otherwise could not properly be said to Ordain, as the Apostle requir'd him. For if the Conveyance of the Office was, or arose from the Joynt-Act of a Presbytery, then it was, properly speaking, the Presbytery that Ordain'd, and not *Timothy* : as the Decree of a Senate cannot be said to be made by any single Senator. Whether *Timothy* were oblig'd to cause other proper Officers to lay on Hands with him, when such were present, is a Question, which I see no sufficient Reason to resolve in the Affirmative. What appears to have been sometimes practis'd doth not presently become a Rule : even though we cannot certainly prove, by Scripture, that the Practice was sometimes otherwise. In such Cases, with Mr. *P.*'s Leave, subsequent Antiquity may be of Use to determine our Judgments.

But that the Charge of Ordination, so peculiarly given to *Timothy*, doth not prove, that the other Presbyters where he was, could not Ordain without him, Mr. *P.* further argues from a pretended parallel Instance. Which in short is this, Our Saviour *Matt.* 16. 19. promiseth the Power of the Keys to *Peter* in particular, and *Jo.* 21. 15, &c. commands the same, in particular, to feed his lambs  
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and his sheep: and yet it may not be thence infer'd, as we our-selves own, that the other Apostles had not the same Powers with *Peter*. And therefore by a Parity of Reason we ought not to infer, that, because the Charge of Ordination is particularly given to *Timothy*, therefore the other Presbyters where he was, had not the Power of it. To which I answer'd, *Rem. p. 52.* to this effect, That the Inference in neither Case is necessary; but that, as it plainly appears from other Places of Scripture, that the rest of the Apostles had the same Powers as *Peter*, so 'tis possible that the other Presbyters, where *Timothy* was, might have the Power of Ordination as well as he, notwithstanding the Charge of that Business was so peculiarly given to him: but, on the other Hand, as long as it doth not otherwise appear that they had it, here is a plain Probability that they had it not. The Peculiarity from which we argue doth not consist barely in that the Charge about Ordination is, in some Places, given particularly to *Timothy*, but also in that it is no where given to the other Presbyters where he was. And this makes a manifest Difference in the Cases. But before Mr. *P.* will examine my Remarks on this Occasion, he will offer a few Considerations for the further clearing and confirming what I remark'd upon. This he doth *Def. Part 2. p. 86, 87.* and lays so much weight on what he offers, that I shall pay it the Respect of a more particular Examination, than I should otherwise have thought worth while.

His first Consideration is, *That 'tis very reasonable to suppose the Apostles, in planting Churches, settled the same Form of Government, which Christ himself did, in founding the first Christian Church, viz. that of Jerusalem.* And by and by he affirms that I grant, *that Christ left the Government of his Church in a College of Equals*, and that I pretend not, as far as he can see, *to any more than probable Arguments for the change of it into the Monarchical Form.* Where the Expression *his Church*, seems to denote *the Church Universal*, and yet, by the Coherence, it should be understood of the particular Church of *Jerusalem*. I must, I think, give my Answer with a Regard to both Senses. I never granted, and have now largely shewn it unreasonable



sonable to suppose, that Christ settled the particular Government of the Church of *Jerusalem* in the Aristocratical Form. Nor doth it appear that he did in his own Person settle it in any Form. Because our Saviour left Eleven Apostles behind him, equal among themselves and superiour to all others in the Church, and commanded them to tarry a few Days at *Jerusalem*, waiting for the Promise of the H. Ghost, before they went abroad in Execution of their grand Commission *to teach all nations*: must it therefore be said, that Christ settled the Government of the Church of *Jerusalem* in the Aristocratical Form? Ridiculous! And yet this is the most that I can make of Mr. P.'s boasted Argument.

I grant that Christ left the chief Government of his Church Universal, and so of every particular Church as a Part thereof, in a Number of Equals, *viz.* in the Apostles, who sometimes are, and may well enough be call'd, *The College of Apostles*. But then we must take care, that by the Term *College* we do not understand, A Number of Persons constituting one Body politick or compound Person, and, as such, invested with certain Rights and Powers not belonging to any of them in their single Capacities, but only, A Number of Persons intrusted with the same Powers in the same general, or particular Society. The supreme Council or Senate, in a proper Aristocracy, is always a College in the former Sense: but so were not the Apostles. The Powers they had belong'd to them, as well separately as joyntly. And 'twas necessary they should; since the great Business and End of their Ministry would not permit them to keep together. But in the latter Sense they were a College; and so, by the Protestant Episcopal Principles, are their Successors, the whole Number of Bishops now: as accordingly they are often styl'd *the College of Bishops*.

I do not therefore pretend, but am unhandsonly misrepresented as pretending a Change of the Form of Church-Government, from the Aristocratical, originally instituted by our Saviour, into Monarchical. I disown, and think I have sufficiently disprov'd, any such original Institution, as to particular Church Government: and as to the Government

Government of the Church Universal, I hold that to be as much Aristocratical as ever.

One thing further I will note here; that though I grant the *chief* Government, I do not grant the *sole* Government, of the Church Universal to have been left by Christ in a Number of Equals. I am perswaded that he left other Presbyters, as inferiour Church-Governours, and that the Seventy *Luke 10.* were such: of which Number, probably, were the Elders or Presbyters of whom we read *Acts 11. 30.* before we find any such ordain'd by the Apostles. And our Saviour's Institution of these two Orders of Presbyters or Church Governors, that of the Twelve and that of the Seventy, from which Mr. P. makes no Scruple to vary, I take to be much more apparent, than that of an Aristocracy in particular Church-Government, which he would have to be invariable.

And from the Premises it may easily appear, that Mr. P.'s second Consideration in this Place doth not affect me. I agree with him, *that that Interpretation of any particular Place of Scripture is most reasonable and ought to be prefer'd, which best agrees with our Saviour's original Institution; supposing there is no considerable Objection that lies against it.* And for that Reason among others I plead for a twofold Order of Presbyters, for the chief Powers in single Persons, and for nothing disagreeable to what can properly be call'd our Saviour's original Institution.

Mr. P.'s third Consideration is, *That the only probable Reason that is given for Christ's speaking so peculiarly to Peter, and giving him that Power which belong'd to the College of Apostles, who were in Office equal to him, seems to be this; that he thereby design'd to signify there should, for the Sake of Order and Unity, be one chief Person in the Aristocratical Form of Government he instituted.* But here the most that needs be allow'd is, That one probable Reason for Christ's speaking so peculiarly to *Peter*, and granting him in so particular a manner those Powers, which yet were common to all the Apostles, was to signify, that he should have, though not superiour Power or Authority, yet the first Place among the Apostles, and act upon all Occasions as was agreeable to such his Rank, presiding v. g.

in their Assemblies, and speaking in the Name of them all what was their common Sense. This might be one, and yet not the only Reason of this Part of our Saviour's Conduct. And, probably, one other was to signify, that the highest Powers Ecclesiastical were to be lodg'd in single Persons, in order to the Monarchical Government of particular Churches. Certainly, the investing *Peter*, in his single Person, with Power sufficient for Church-Government, is at least as apparent in our Saviour's Words to him, as his Precedence to the other Apostles.

Mr. P.'s concluding Consideration in this Place is, *That all the Directions given particularly to Timothy, by the Apostle, are very consistent with the Supposition, that the Presbyters who were with him had the Power of doing the same things, though he was to be chief; because in speaking thus particularly to Timothy, he speaks no otherwise than Christ himself did of exactly the same Matter.* And yet 'tis manifest, that some of the Directions given by the Apostle to *Timothy* much more plainly argue a Superiority in *Timothy* to the other Presbyters where he was, than any thing said by our Saviour to *Peter* argues a Superiority in him to the other Apostles. As when *St. Paul* 1 *Tim.* 5. 19, 20. directs *Timothy* how to receive an Accusation against Presbyters, and to rebuke the faulty.

Nor is it very consistent; that is, it is not probable, if it be possible, that when *Timothy* is requir'd and directed to do so many Acts of Government, alone and in his single Capacity, as far as it appears, it should be meant, that he should therein act joynly and in Equality with others, as no more than the Fore-man, Moderator, Chair-man, or some such like Chief of a Presbytery. Nor is such an Interpretation of *St. Paul*, speaking to *Timothy*, agreeable to any reasonable Interpretation of our Saviour speaking to *Peter*. For he speaks to him in his single Capacity, without any reference to the rest of the Apostles, according to the natural Import of the Words. Nor is there Occasion to force any other Interpretation upon them. But rather, we are confin'd to the natural Sense by this Consideration, That he retain'd the Powers spoken of, when he was separated from the rest of the Apostles, as well



well as when he was at the Head of them. He could feed Christ's Sheep and Lambs; and bind and loose, when there were no other Apostles near him. And therefore I cannot approve of Mr. P.'s Expression (whatever his distinct Meaning be) that our Saviour spoke to *Peter as Chief in the College of Governors*, &c. He might speak the more particularly to him, because he was the Chief, or the design'd Chief, of them, in the Sense aforesaid, but not, properly speaking, as the Chief; since the Powers were granted to him, and to each of the Apostles equally, in his single Capacity.

But that the Apostle might grant or ascribe certain Powers, in a particular manner, to *Timothy*, without any Intention thereby of denying them to all others in the same Church or Place, I readily allow. Only I insist that his granting or ascribing them so particularly to him, without any Intimation, from first to last, of their belonging to any of the rest, is in it-self a probable Argument, that they were intrusted only with him in that Church or Place; unless the contrary can some otherwise be made appear. And such a Probability against the Power of all Presbyters to Ordain is all that I pretend to, as following merely from the Charge and Directions about Ordination, so particularly given to *Timothy*. But then I pretend this Probability to be exceedingly strengthen'd by other Arguments, taken from the Topicks mention'd in the Account I gave *Seet. 6.* of the Nature of the Proof on our side.

I come now to the Answer which Mr. P. particularly applies, p. 89, 90. to the Remarks I made on his pretended parallel Case of Christ speaking to *Peter*. He thinks what I alledge deserves not to be call'd a Reply: but in truth he mistakes what I intend by it. "*Our Controversy* (saith he) "*is, whether the speaking so particularly to one Person, and committing Ecclesiastical Power to him, must according to Scripture-Language be understood to imply, that that Person is alone intrusted with Ecclesiastical Power.*" Whereas indeed all that I maintain in that kind is, That the speaking so particularly to one Person as to charge him, and, for ought appears, him alone, with the Execution of certain Ecclesiastical Powers in a certain Place,

is in it self a probable Argument, that he alone, at that time, was intrusted with those Powers in that Place. I pretend not that it is a *necessary* Argument, or such an one as may not, in some Cases, be overthrown by positive Proofs. But because we find that our Saviour gave all his Apostles those Powers, which sometimes he ascrib'd to *Peter* in a particular manner; it doth not therefore cease to be probable, that *Timothy* alone, of the Church-Officers where he was, had those Powers, with the Execution of which in that Place *St. Paul* charges him in particular, without once intimating that they belong'd to any others there. We are to judge of the respective Powers of *Timothy* and the Presbyters with him by what appears in relation to them, and not by what appears in relation to *Peter* and the other Apostles; unless we would presuppose the Cases to be alike; which were fairly to beg the Question on Mr. *P.*'s side; or rather, to suppose against Evidence. For, whereas *Peter* was not superiour to the other Apostles, 'tis evident that *Timothy* was superiour to the other Presbyters. Mr. *P.* himself grants this Superiority, though he is willing to ascribe it to his extraordinary Gifts and Office: which Subterfuge hath been sufficiently confuted.

Mr. *P.* indeed hath sufficiently over-ballanc'd the Probability I am pleading for, if he hath prov'd, as *plainly and fully* as he pretends, that there was no standing Order of Ministers higher than Presbyters, meaning, I suppose, such as I call *common Presbyters*. But here I have right to request of our Readers, that they would not take his Word or Opinion in this Case, or be overborn by an Air of Confidence and Triumph, but judge indifferently between us, upon view of his Arguments and my Answers. I will only say, that as for that particular Argument, which he so much magnifies here and elsewhere, and seems to have establish'd his Judgment chiefly upon, *viz.* that which I have consider'd now at large, and in the first Place; it is to my Apprehension one of the weakest and emptiest, that ever an ingenious Man laid so much Stress upon.

But, "Are not our modern Zealots rare Divines and Casuists (quoth Mr. *P.*) who are for leaving us to the un-  
venanted

“*venanted Mercy of God, because we do not submit to a pretended Institution, the main Foundation and Support of which is at length come to no more than a Probability?*” This is said, I conceive, upon Occasion of my owning, that our Argument from the Charge and Directions, so peculiarly given to *Timothy*, about Ordination is in it-self but a probable Argument. Now I might truly say, that this is but one Branch of our Argument from *Timothy* and *Titus*. But I may not, neither do I desire to, deny that our whole Argument from *Timothy* and *Titus* is but a probable one; yea, that the Sum of our Arguments from mere Scripture, after an Abatement for the Arguments on the other side, amount to no more than a good Probability. But that joyn’d with the best Testimony and Practice of subsequent Antiquity amounts, in my Judgment, to a moral Certainty; such a Certainty, as it hath pleas’d God we should be directed by in our greatest Concernments. And we ought to be content with that Light, which he sees fit to give us. I need add no more, but freely will, that I never judg’d any one to be out of the Covenant of Grace merely for not living under an Episcopal Ministry; but am perswaded that all they who believe the Gospel, and are Baptiz’d, and are not under the Guilt of any wilful Sin unrepented of, are within the Covenant. And if most of our modern Zealots, as Mr. P. calls them (if I understand whom he means) are not herein of my Judgment, it is more than I know or believe. But as no Man can arrive at, or persevere in, Christian Faith and Obedience without a continual Supply of the Graces of the Spirit; so, how great the Danger may be of the Failure of such Supply, where there is no true Ministry, even though the want of it be not wilful, I presume not to determine.

The last Particular of his Answer to our Argument from *Timothy* and *Titus*, with what he hath further advanc’d upon it, in his Defence, hath been consider’d before, *Seet. 4.* as being rather a direct Argument for Presbyterian Ordination, than an Answer to one against it.

But it will be fit, before I close this Section, to say something as to the Place, where the former Epistle was sent to *Timothy*. I was, I confess, mistaken in thinking, that  
no



no one before Mr. P. question'd it's being sent to him at *Ephesus*. I find now that Dr. *Whitby* made a doubt of it, and he alone, as far as appears, or is pretended. It hath been a great Enquiry, and there have been different Opinions, among learned Men, when St. *Paul* left *Timothy* at *Ephesus*, and sent him this Epistle thither. But that it was sent him thither was, I conceive, agreed on all sides, till Dr. *Whitby* thought to solve the Difficulties, by offering a contrary Conjecture. But now, 'tis certain there was a time when St. *Paul*, going into *Macedonia* besought *Timothy* to abide still at *Ephesus*, 1 *Tim.* 1. 3. and it cannot well be doubted, but *Timothy* did abide there as the Apostle besought him. When this was I shall not, in my present haste especially, pretend to determine, amidst the Differences of so many learned Men. Whenever it was, during this Abode of *Timothy* at *Ephesus*, this Epistle might be sent to him there. Of this there can be no doubt, if it were before the meeting at *Miletus* *Acts* 20. And if it were any time after that, then it will appear, that notwithstanding what St. *Paul* says, *Acts* 20. 25. he was at *Ephesus* after that; because he left *Timothy* there. And if he was once there after that (as other learned Men besides Bishop *Pearson*, particularly Arch-Bishop *Usher* and *Lud. Capellus*, have been of Opinion) there is nothing to hinder, but that he might hope to be there again, and profess such his Hope, 1 *Tim.* 3. 14. The Difficulty of supposing which is the only Argument, of any weight, against his having sent this Epistle to *Ephesus* at any time after the meeting at *Miletus*.

And, if this Epistle might be sent to *Timothy* at *Ephesus*, whether before or after the said Juncture, it cannot reasonably be doubted but it was, on account of what we read 1 *Tim.* 1. 3, 4. whether we supply the deficient Sense, as our Translators have done, thus, *As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables, &c.* So do: Or, as Dr. *Whitby* proposes, thus, *As I besought thee to abide still at Ephesus, when I went into Macedonia, so I did it, that thou mightest charge some, &c.* Or, whether the Sense be left dependent,

till

till you come to the 18<sup>th</sup> Verse, as I think probable. Take it any way, St. *Paul* begins this Epistle with reminding *Timothy* for what End he besought him to abide still at *Ephesus*, thereby to excite him, as in reason one must think, to be careful in answering that End. This Remembrance is not accountable, but upon the Supposition that *Timothy* was still at *Ephesus*: neither doth Dr. *Whitby*, or Mr. *P.* pretend to give any Account of it. And this Argument I conceive to have been that, which produc'd so universal an Agreement in Opinion, as to the Place whither this Epistle was sent.

I still think it probable that the Sense of 1 *Tim.* 1. 3, 4. is left depending, and all from thence to be taken as in a Parenthesis, till we come to Verse 18. notwithstanding Mr. *P.*'s Objection, that then v. 18. would begin with *ἐπεὶ οὖν* in Answer to *καθὼς* v. 3. because it is usual with St. *Paul* both to leave the Sense so depending, and, when he resumes the Matter again, to do so without any Grammatical Coherence with what he had said of it before; as is plain from the Instances given by Dr. *Hammond* in his Note *d* on *Gal.* 2. 6.

I still likewise think it indifferent to our Argument, whether these Epistles, or either of them, were sent to *Timothy* at *Ephesus*, or elsewhere. What I would prove by it is no more, than that *Timothy* was a Church Officer, intrusted, in his single Person, with the Power of Ordination, and a Superiority to mere Presbyters in the Authority of Government, and so was a Precedent for a Prelatical Church Government, or Episcopacy. And this may be as well argued from these Epistles, without knowing where they were sent to him, as if it were certain to have been at *Ephesus*. And whether Mr. *P.* hath invalidated this our Argument, as by me maintain'd, from *Timothy* and *Titus*, the Reader is now again to judge.

But after all, how little Mr. *P.* has done towards overthrowing either the Episcopal Cause in general, or with respect to Ordination in particular, even supposing him effectually to have answer'd this Argument, in that single separate Condition, wherein he hath represented and spoken to it, the Reader may see, from the brief Account I have

have given of the Strength of our Cause, *Seet. 7.* And unless I would suppose him more ignorant in the Controversy, than his Pretences, or my Opinion of him, will allow, I cannot suppose him to think, that any great Stress is wont to be laid by the most learned Advocates for Episcopacy upon this single Argument, so barely stated as aforesaid; particularly without the Concurrence of this Consideration, that, as *Timothy* and *Titus* were superiour to common Presbyters, so we find no Charge or Directions about Ordination given any where in Scripture to, nor any Ordination perform'd by, such as were not.

## S E C T. XI.

*Some incidental Matters consider'd. Bishops not sole Governors by the Episcopal Scheme. My Censure of Mr. P.'s Expression of Reading Prayers as applied by him justified. Of the Respect and good Manners due from the Dissenters to our Church.*

Having now dispatch'd the main of my Design, I proceed to review some of the Incidents, which seem most material: beginning with the Distinction I have observ'd between the Chief, and the Sole Power of Church-Government, asserting the former to Bishops, but not the latter; and so disowning Mr. P.'s State of the Episcopal Scheme in this respect. *Whereas he represents it as our Notion (said I Rem. p. 23.) that mere Presbyters have not the Power of Government committed to them; it must be noted, that though we do deny the sole or chief Government of the Churches to belong to them, yet we do allow them a governing Power therein.* And to the like Purpose I spoke in other Places, as Occasion offer'd: which Mr. P. calls *wrangling*; for what Reason I know not: unless it be wrangling, not to own whatever he pleases to call, or to affix to the Episcopal Scheme, or not to let his Ambiguities or Misrepresentations pass unnoted.

For to ascribe the sole Power of Government to Bishops, or to deny all governing Power to Presbyters, as such, is, certainly, no Part of *The Episcopal Scheme*, though it may be of the Scheme of one or two Episcoparians. Particularly,



particularly, I will not dispute with Mr. P. about Dr. Hammond's Notions in this respect. He was a very learned, and a very pious, Prelatist: but 'tis well known that he had his Singularities. Yea, the Bishop of Bangor (*Brief Def. of Episc. Ordin. p. 113.*) informs us, that he had odd Notions in this Controversy, wherein *he is hardly follow'd by one Episcopal Divine of any Consideration.* And yet Mr. P. seems to take from him chiefly that Scheme, which he would pass upon the World as the Scheme of Episcoparians in general.

Nor doth he quote any other upon the present Occasion (*Def. Part 2. p. 6. & seqq.*) except Dr. Scott: who, 'tis true *Vol. 3. of his Christian Life, p. 427.* styles Bishops *the Governors* of the Church, and Presbyters *inferiour Officers.* But 'tis so common to style the Chief Governors in any Society *the Governors*, as being so καὶ ἑξουσίαν, without intending thereby to ascribe the whole governing Power to them alone, that such a Meaning cannot, with any Certainty be fix'd upon Dr. Scott in this Case. And I think the contrary is pretty plain from the very Words, which Mr. P. himself quotes from him. For therein he distinguishes *the proper Ministries of the Government in the Kingdom of Christ into two sorts; first, such as are common to the Bishops or Governors of the Church, with the inferiour Officers; and secondly, such as are peculiar to the Bishops or Governors.* So that, as with me he makes some of the Ministries of the Government in the Kingdom of Christ to be peculiar to Bishops, with me also he allows some of them to be Presbyters. He plainly doth so in the general, and 'tis reasonable we should understand his Particulars accordingly, and that he means some Authority to belong to Presbyters, as they are intrusted *to teach the Gospel, to administer the Evangelical Sacraments, and to offer up the Publick Prayers and Intercessions of Christian Assemblies;* or, what is all one, that the People owe a certain Measure of Submission to them in these Affairs, as to the Ministers (not of Bishops, but) of Christ.

But what if both Dr. Hammond, and Dr. Scott, and some more Episcopal Writers, did really deny to Presbyters,

byters, as such, any Share in Church-Government, would that authorize Mr. P. to represent such Denial as Part of *The* Episcopal Scheme, or to charge it upon Episcoparians in general? No, certainly. How little then can it avail him to have quoted only the two named, delivering their own Sentiments (without pretending to give an Account of the general Sense of Episcoparians) the one of them too an Author notably singular, and the other far from speaking home to his Purpose.

But Mr. P. says p. 3. *'tis pretty remarkable, that the Church has made Alterations in the Service-Book, in such Places, as might seem to allow Presbyters to be the Pastors of the Church.* And very well might the Church do so for this Reason, because indeed Presbyters, as distinguish'd from Bishops, are not *The* Pastors, but only inferiour Pastors of the Church. And I should conclude this to have been, at least, one Reason of such Alterations, did I not find that, at the same time that they were made, the Church inserted a new Prayer in her Service-Book (to be us'd in the Ember-Weeks) wherein Presbyters seem still to be distinguish'd by the *Title* of Pastors, *so guide and govern the Minds of thy Servants the Bishops and Pastors of thy Flock, &c.* Dr. Comber takes it for granted that Presbyters, specially so call'd, are there meant by Pastors: though if the Words will bear another Interpretation, I am not at all unwilling they should. If the last Revisers of the Liturgy did not think fit, that mere Presbyters should stand any where *distinguish'd* by the Name of *Pastors*, that would be no Argument, that they did not think them an inferiour Order of Pastors. Yea, 'tis certain they did count them Pastors, since they who are to be ordain'd Priests or Presbyters are, by the Form now prescrib'd in the Service-Book, to be told by the Bishop, that 'tis the Office of such *to feed and provide for the Lord's Family.* And in the Book of Canons of 1603. by which our Church speaketh, as well as by the Service Book, Presbyters of the inferiour Order are unquestionably styl'd *Pastors*, viz. in the 55<sup>th</sup> Canon, which directs the Prayer before Sermon. And conformably thereto they are, most commonly, so styl'd by the Mini-

Ministers of our Church in their Pulpit-Prayers. I hope therefore Mr. P. will not pretend to argue from the Alterations he speaks of, that it is any Part of the Episcopal Scheme, either in general, or as held by our Church in particular, that Presbyters, specially so call'd, are not *Pastors*, or, that it doth not belong to their Office to feed *Christ's Flock or Family*. And then I am sure, his pretty remarkable Observation can be of no Service to him in the present Debate.

But let us view the Alterations particularly. "*The Prayer for the Church at the Communion, in the first Common-Prayer-Book, 1542* (saith Mr. P. by a Mistake in Chronology) *ran thus: Give Grace, O heavenly Father, to all Bishops, Pastors, and Curates, &c. and continued so in K. Charles the First's time. The Word Pastors is now left out, and so the Presbyters are only reckon'd the Bishop's Curates.* But what doth he mean by, *only reckon'd the Bishop's Curates?* 'Tis plain indeed from this Alteration, that the Parochial Presbyters are reckon'd *Curates*. But that they are reckon'd *Curates* and not *Pastors*, or *the Bishop's Curates* cannot be infer'd from hence. I know not what Notion Mr. P. may have of a *Curate*: but he is, properly, one to whom the Spiritual Charge or Care of a Parish is committed. It doth not belong to the Notion of a *Curate* to be another Man's Deputy: nor is *Curator* the Latin of it, but the barbarous Term *Curatus*. And of the same Import with the English *Curate* is the French *Curè*, both deriv'd from the Latin Root *Cura*, with respect to their having the *Care* (or, as we commonly speak, *Cure*) of Souls. All *Curates* therefore, properly so call'd, are indeed *Pastors*; and Presbyters, by being styl'd *Curates*, are so far from being reckon'd no *Pastors*, that they are, by that very Title, acknowledg'd to be *Pastors*. And it being the Intention of the Church, in the Words under Consideration, to pray for Bishops, and all that have the Care of Souls, they are sufficiently express'd by *Bishops and Curates*: and the Word *Pastors* is well left out as superfluous. Nor was this Distinction of the Clergy pray'd for into Bishops and Curates first introduc'd in



King *Charles* the Second's Reign, but us'd before in the Prayer for Clergy and People in the daily Service.

It may, perhaps, prevent an Objection against Part of what I have just now said, if it be observ'd, That though Deacons are in some Cases vulgarly call'd Curates, they are never so in the Language of the Church: nor do their Licences run (if they have any) *ad inserviendum Cura animarum*, but *ad Diaconatus officium peragendum*, in such a Parish.

Mr. *P.* instances next in an Alteration made in the Litany, where instead of *Bishops, Pastors, and Ministers of the Church*, as it was formerly, we now read, *Bishops, Priests and Deacons*: which was a good Alteration, in respect that thereby two of the three Orders in the Ministry are express'd in Terms more proper, and more agreeable to the ancient Style of the Church, than they were before. For that the English *Priest*, as well as the French *Prestre* (which signifies the same, and was formerly written, *Presbtre*) is deriv'd from *Presbyter*, cannot reasonably be doubted. Nor is there any ground to conclude this Alteration was made for any other Reason, than what I have suggested; much less to suppose, that the Revisers of the Liturgy look'd upon Presbyters as no Pastors, because they chose rather to call them *Priests* than *Pastors*, in distinguishing them from both Bishops and Deacons.

The last Alteration Mr. *P.* mentions was made in the Rubrick before *Private Baptism*: where instead of *Pastors and Curates* we now read *The Curate of every Parish*: which is better, as 'tis more determinate, and as 'tis leaving out a superfluous Word; and, if it be not better, as 'tis a chusing the Word *Curate* before *Pastor* in this Place, it is however as well. Nor needs there any Reason to be given, why, of two Words equally proper, one is us'd and not the other. But indeed I think *the Curate of every Parish* doth more plainly express (what was intended) *every one that hath a Parochial Cure*, whether Incumbent, or Curate, specially so call'd, than the same would be express'd by *the Pastor of every Parish*, which would be

apt to be understood of Incumbents only. However, from what hath been said before 'tis very manifest, that the Reason of this Preference could not be, because the Church doth not look upon common Presbyters as Pastors. Which is what Mr. *P.* seems willing to insinuate (though he dares not pretend to prove it) and what only I am concerned to ward against in these Alterations.

And if common Presbyters are Pastors, as I have shew'd them to be, in the Account of our Episcopal Church, they are, doubtless, in some Degree Governors too. And that the sole Power of Church-Government is not in Bishops, by any thing which can properly be call'd *The Episcopal Scheme*, I shall now further prove.

It is hardly to be imagin'd, that a Person so well vers'd, as Mr. *P.* in the Controversy about Church-Government, should be unacquainted with so celebrated a Book, as that entitul'd *The Principles of the Cyprianic Age*, or with the Author's *Vindication* of the same, usually bound up with it. Now this Author, a Person of great Esteem among Episcoparians for those his Performances, not only most expressly and formally ascribes to a Diocesan Bishop *only a chief Power, and not a sole Power of Ordination and Jurisdiction; only a Power superiour to all other Powers, not a Power exclusive of all other Powers, &c.* and calls it a Subterfuge in his Adversary to suppose that the Notion of proper Episcopacy, or true Prelacy, requires the sole Power to be lodg'd in the Bishop's Person, *Chap. 4. of his Vindication*, but there proposes *entirely to deprive G. R. [his Adversary] and all his Brethren hereafter of this their common Subterfuge, and to render them utterly inexcusable, if ever they shall betake themselves to the sorry Plea of the sole Power.* And in Pursuance of that Proposal he hath, in the said Chapter, by numerous Quotations undeniably shewn this at least, that a great Number of considerable Advocates for Prelacy, both in *England*, and *Scotland*, have disown'd the Claim of the sole Power of Government to Bishops; so that no one is oblig'd as a Prelatist to assert more than a Chieftly in Government to them, with the Allowance of an inferiour Share to Presbyters. And truly,  
I think

I think, he had good Reason to conclude that Chapter, as he does, with saying, *that G. R. and all the other Advocates of his [the Presbyterian] Party may do well hereafter to consider, whether they can betake themselves to this Subterfuge of sole Power, with the least Pretensions to Ingenuity and fair Dealing; or rather, without the manifest Scandal of an incurable Wilfulness, and a notorious Effrontery. I ask Liberty,* saith he, *to use these hard Words, not that I have any Inclination to be fierce; but because some Men stand in need of loud Cries to make them advertent.* But Mr. P. it seems either hath been all this while out of the hearing of this learned Author's loud Cries, or, as loud as they are, hath not been pleas'd to advert to them.

For Brevity's sake I forbear transcribing any of the foremention'd Author's Quotations. And for the same Reason I shall here add but one more, taken from a very considerable and unexceptionable Author, the now worthy Bishop of Oxford. Whose Words, *Disc. of Church Gov.* p. 336. are these, *In particular Dioceses things of greater Moment were generally determin'd in a Consistory of the Bishop and his Clergy: And though the Presbyters could do nothing without the (γνώμη) consent of their Bishop, they were always understood to have Authority over the People, which they exercis'd in Subordination to him; and when the Episcopal Chair was vacant, their Authority was supreme; an Example whereof we find in the Presbyters of Rome, who govern'd that Diocese an whole Year, between the Death of Fabianus, and the Ordination of Cornelius. So that there is good Reason, why Presbyters may be allow'd to joyn with Bishops in making Canons; namely, because they have Authority, though subordinate to the Bishops, over the People.*

I doubt not but my Reader is now satisfied, that to deny all Authority or governing Power to Presbyters, *i. e.* Ministers of the second Order, is no Part of what can properly be call'd, *The Episcopal Scheme*, and therefore ought not to have been represented as such by Mr. P. Nor should I need to say any more on this Subject, did not he attempt to confound that Subordination of Presbyters to  
Bishops,



Bishops, which we maintain, with that Exclusion of them from any Share in Government, which he would fix upon us. But in this respect he talks so loosely, that not daring to fix his Sense, I shall recite his own Words.

*" If Presbyters (saith he p. 12.) are to be subject to the Bishop in the Exercise of their Power, the Bishop is still a Monarch in his Church, and the Presbyters are but his Deputies and Under-Officers: and every Monarch is suppos'd to have Officers under him, who rule and govern in his Name and by his Authority. And could any Man think, that I design'd to deny that Presbyters were, according to the Episcopal Notion, such subordinate Officers to their Bishop? That the Bishop of a Diocese is a Monarch in his Church (though but a limited one) and the Presbyters of the same Church Officers under him, I own as Part of the general Episcopal Scheme; but not so, that the Presbyters are but the Bishop's Deputies, or but his Under-Officers. And why they may not owe a Measure of Obedience to their Bishop, and yet be as immediate Officers of Christ, as he himself, I cannot see. Colonels and Captains, though subject to a General in the Exercise of their Offices, are as immediately the King's Officers (at least, are commonly so) as the General himself. And as they do not command only in the Name and by the Authority of their General, so neither can it follow, that Presbyters must rule only in the Name and by the Authority of their Bishop, because they are subordinate to him. Nor do Presbyters with us exercise their ordinary ruling Power in the Name, or by the Authority of the Bishop, but of Christ (as may be seen particularly by the Form of Absolution in our Office of Visiting the Sick) though it be indeed by the Bishop's Appointment, that they exercise it in such a particular District.*

But let us see how Mr. P. explains himself further. *" If I take our Adversaries Notion right (saith he) the Bishops are the only Persons intrusted by Christ with the governing Power, and the Presbyters have no more Power, than the Bishops see good to commit to them. They are suppos'd qualify'd to be employ'd by the Bishops, but have not the*  
*" Power*

*" Power of acting otherwise than as imploy'd by them : just  
 " as our Serjeants are qualified to arrest Men, and yet can-  
 " not do it, but when particularly authoriz'd by a superiour  
 " Power. And so he refers us to Dr. Hammond's Power  
 of the Keys, Chap. 3. Sect. 12, 13. But the Doctor doth  
 not pretend there to give the general Sense of Episcopal  
 Men : and to conclude any thing is their Sense in general,  
 because it was his, is, I am sure, very weak arguing.*

'Tis certainly and notoriously the more general Sense of  
 Episcoparians, that Presbyters are of Divine Institution,  
 and therefore have certain Powers of Divine Right, and not  
 left at the Discretion of Bishops to be committed to them  
 or not, though Bishops have Authority to restrain them  
 in the Exercise thereof. More particularly, it is the Sense  
 of our Church, authentically declar'd in the Form of Or-  
*dering of Priests*, that they who are call'd to be Priests or  
 Presbyters are call'd to *an high Dignity, a weighty Office  
 and Charge ; that is to say, to be Messengers, Watchmen,  
 and Stewards of the Lord, to teach and to premonish, to  
 feed and provide for the Lord's Family, &c.* And in the  
 very Act of Ordaining a Priest or Presbyter, the Bishop is  
 appointed to say, *Receive the Holy Ghost, for the Office  
 and Work of a Priest in the Church of God, now committed  
 unto thee by the Imposition of our Hands ; Whose Sins thou  
 dost forgive, they are forgiven ; and whose Sins thou dost  
 retain, they are retained. And be thou a faithful Dispenser  
 of the Word of God, and of his holy Sacraments ; In the  
 Name, &c.* So that Presbyters, in the Sense of our Church,  
 are Messengers, Watchmen, and Stewards of the Lord,  
 Pastors, Dispensers of God's Word and Sacraments, and  
 invested with a Power to remit and retain Sins, and, by  
 Consequence, in some Degree Governors or Rulers. Which  
 Consequence is also confirm'd to be the Sense of our  
 Church by an Expression in the Prayer appointed to be us'd,  
 immediately before the Imposition of Hands, in the Ordain-  
*ing of Priests, viz. So that as well by these thy Ministers,  
 as by them over whom they shall be appointed thy Ministers,  
 thy holy Name may be for ever glorified, &c.* By this, I say,  
 it appears, that Presbyters, in the Sense of our Church,  
 are

are God's Ministers, and not the Bishops only, over the People committed to their Charge: and the Word *Over* manifestly implies Authority. Which Word too Mr. *P.* may take notice was substituted in the room of *To*, at the last Revival of the Liturgy: when he would insinuate there was a Design to lessen the Dignity of Presbyters.

Whether it be the more general Sense of Episcoparians, or that of our Church in particular, That Presbyters may (without Breach of Law Divine) exercise their Office any where, provided it be not in Disobedience to Episcopal Authority or settled Order, or, That (even by Divine Law) they may not exercise it, but where they are appointed, or expressly allow'd so to do by the proper Bishops, I shall not determine. It is full enough for my Purpose, that, according to the Episcopal Scheme, as held by our Church, Presbyters are Governors or Rulers (though subordinate ones) wherever they are allow'd the full Exercise of their proper Office. For, that being granted, 1<sup>st</sup>, It can be no Part of *The* Episcopal Scheme, that a Bishop should be the *sole* Governor in his Diocese. And 2<sup>ly</sup>, An Episcoparian may, consistently with that his Character, allow such or such Church-Officers (as *v. g.* a Bishop so call'd, 1 *Tim.* 3. and the Elders or Bishops summon'd to *Miletus*, *Acts* 20.) to have been Governors, or to have had a governing Power, without allowing them to have had the sole or chief Government of any Church, or all those Rights or Powers which are naturally, or by Institution, appendant to the sole or chief Government, or to have been of any higher Order, than Presbyters are allow'd to be of with us. And to these Purposes only have I applied my Distinction between the Sole Government, the Chief Government, and a Governing Power, in a Church.

There is another Matter of some Affinity with the foregoing, as relating to the Esteem of Presbyters with us, which I shall briefly take notice of, before I conclude this Section.

Mr. *P.* pretending to represent the Notion of his Episcopal Adversaries, as to the Powers of Presbyters, expressed that which relates to the publick Prayers by a *Power*  
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of reading Prayers. Which Expression I said was derogatory and contemptuous. He now (*Def. Part 2. p. 5.*) to justify himself, shews that Presbyters in our Church are commonly said to read Prayers, and are even appointed so to do: which is true, though, I believe, none of us understand the Appointment as intended to oblige us in the strict Letter to reading, if we can say the Prayers exactly *memoriter*. But what Mr. P. alledges, however true, is not to the Purpose, and the Derision, wherewith he treats me thereupon, is therefore justly to be derided. I found no Fault with him, neither should I, for saying that we read, or are requir'd to read, Prayers. I have not blam'd him for talking of us, as we commonly do of ourselves; which he falsely supposes. But the Question is, whether it be suitable to the Dignity of the Presbyteral Office, according to our Notion of it, with respect to the publick Prayers, to express it by a *Power of reading Prayers*: or, whether it be usual with us to speak of it in that manner. One may very well venture to say, that there is not one Instance of that kind to be met with in the Writings of any serious Episcoparian: such a way of speaking of such a Matter being indeed so improper, as well as low, that 'tis next to impossible any one should use it without an Intent to ridicule or derogate from the Matter spoken of. The Part of Presbyters, with respect to publick Prayers, is to offer them up to God as the Mouth of the Congregation. This is our Notion, and that our constant way of expressing it is in Words to this Effect Mr. P. can hardly be ignorant; who also hath given one Instance of it in Dr. Scot, within three Pages of that Part of his Defence I am now upon. He could not, sure, think, that we look upon *Reading*, as any other than a particular variable mode of executing this Part of the Presbyters Office. And how then, if he meant to deal fairly by us, could he think it proper to express our Notion of what belongs to Presbyters in general, in this respect, by a *Power of reading Prayers*? I hope, he doth not forget, that where I blame him he was not giving Account of the Rules or Practice of our particular Church, but  
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of our *Notion* of the Office or Powers of Presbyters in general.

And, remembring this, one cannot but wonder at the Weakness, and almost Stupidity, of what he adds in his Defence, viz. "*I had this Reason further for the Expression; that I observ'd some have of late contended, that the Use of any other than the prescribed Prayers is not allowed by the Church. And if that be true, the thing itself is evil, as well as the Expression very just and proper.*" As if, because *some of late* have contended, that the Use of any other than the prescrib'd Prayers is not allow'd by our Church within her own Bounds, that were a Reason for him to express the Notion, not of *some of us only*, but of us (I might say, of Episcoparians) *in general*, as to the Presbyteral Office in publick Prayers, *by a Power of reading them.* And again, as if, supposing our Church did allow no other than the prescrib'd Prayers in her Assemblies, it would thence follow, that her Notion of the Power or Office of Presbyters at large, as to publick Prayers, may be *very justly and properly* express'd by a Power of *reading them*: that is, first, as if *reading* prescrib'd Prayers were a *very just and proper* Expression for using them, whether with reading or without; and secondly, and chiefly, as if the Notion of our Church as to any Power of Presbyters in general may be *very justly and properly* express'd by that particular mode of executing it, which she thinks fit at present to confine Presbyters to within her Bounds, without pretending in the least that such mode is invariable, or that Presbyters are or ought to be every where confin'd to it. It were very easy to enlarge in exposing his reasoning on this Occasion. But I spare him; and shall only add, That he might as properly have express'd our Notion of this Power of Presbyters by a *Power of praying, when they have got Surplices on*, as by a *Power of reading Prayers.*

I would be brief: But I should seem too unmindful of the Honour of our Church, if I should wholly pass by what Mr. P. says to the Hint I gave upon this Occasion, that, *for several Reasons, he ought to treat our Church with*

*Respect and good Manners.* He knows not, he says, what those several Reasons are, and he can't suppose I mean the Treatment Dissenters have met with from the Church; concluding with these Words, *Def. Part 2. p. 6. "I know of no wonderful Obligation we are under for their great Kindness, except it be, that she has not wholly depriv'd us of all our natural Rights and just Privileges.* I don't see therefore how we can entitle our-selves to Gratitude from the Dissenters, according to Mr. P.'s Notions, unless we would not only quit, but assign over to them, the Advantages of a legal Establishment. For should we place them upon an Equality with our-selves in all Respects, and no higher; he would count that but an allowing them, at last, those Rights and Privileges, which we have a long time wrongfully detain'd from them, and so as no Obligation upon them to Gratitude towards our Church. So that if the Dissenters in general are, as I fear too many of their Leaders are, of Mr. P.'s Sentiments in these Respects, they will both mightily disappoint the Hope, and utterly disown the Ground thereof, declar'd by his Majesty in his Speech at the End of last Session of Parliament; where, speaking of the Act then pass'd for *strengthening the Protestant Interest*, he graciously says, "*As it is a signal Instance of Moderation and Indulgence in our establish'd Church, so I hope it will beget such a Return of Gratitude from all Protestant Dissenters, as will greatly tend to her Honour and Security.* The Dissenters of Mr. P.'s Notions cannot understand this Language. The Act spoken of gives them but Part of what they count their just Due; and the Church will be unreasonable, if she expects any Gratitude from them on that Score. I should not have quoted so potent an Authority against Mr. P. as that of the King on the Throne, were not his Goodness toward Protestant Dissenters as eminent, as his Power is awful.

I could not think it needful to particularize any Reasons, why Dissenters (for I meant none peculiar to Mr. P.) should treat the Church of *England* with Respect and good Manners. In so plain a Case many Reasons are obvious.



ious. For 1<sup>st</sup>, Every Church of Christ ought to be so created by them. 2<sup>ly</sup>, Our's hath a further Right thereto, being the Church establish'd by the Laws of their Country. 3<sup>ly</sup>, The King, the Nobility, the Magistrates, the principal Persons of our Country in general are of this Church, and must, in Reason, look upon themselves as affected by the Affronts offer'd to it. 4<sup>ly</sup>, Our Church is confessedly the Bulwark of the Protestant Interest. Lastly, Mr. P. cannot persuade me, but that the Treatment Dissenters have met with, especially for thirty Years past, from the Authority of this Nation, being in the Hands of Churchmen, lays a further Obligation upon them to treat our Church with Respect and good Manners. For, what Notions soever he may have of their natural Rights and just Privileges, certainly, those Dissenters do not deserve a Toleration who will not be thankful for one, though they should enjoy it under as great Restraints, as any have been laid upon them within the Term mention'd. For though I declare my-self for Toleration, I cannot think we owe so much Indulgence to Dissenters, as to sacrifice thereto the Security of our own Church, and open the Way to such intolerable Disorders and Confusion in the Civil, as well as Ecclesiastical State of this Nation, as would, in all Probability, be the Consequence of that boundless Liberty and Indulgence, which some now earnestly plead for, against the common Sense of Mankind.

There are several other things in the second Part of Mr. P.'s Defence, which I intended to have taken into my Consideration at this time. But my Book being already grown to the Bulk, which I have determin'd not to exceed, and those things being foreign to the main Point between us, I shall pass them by for the present.

F I N I S.

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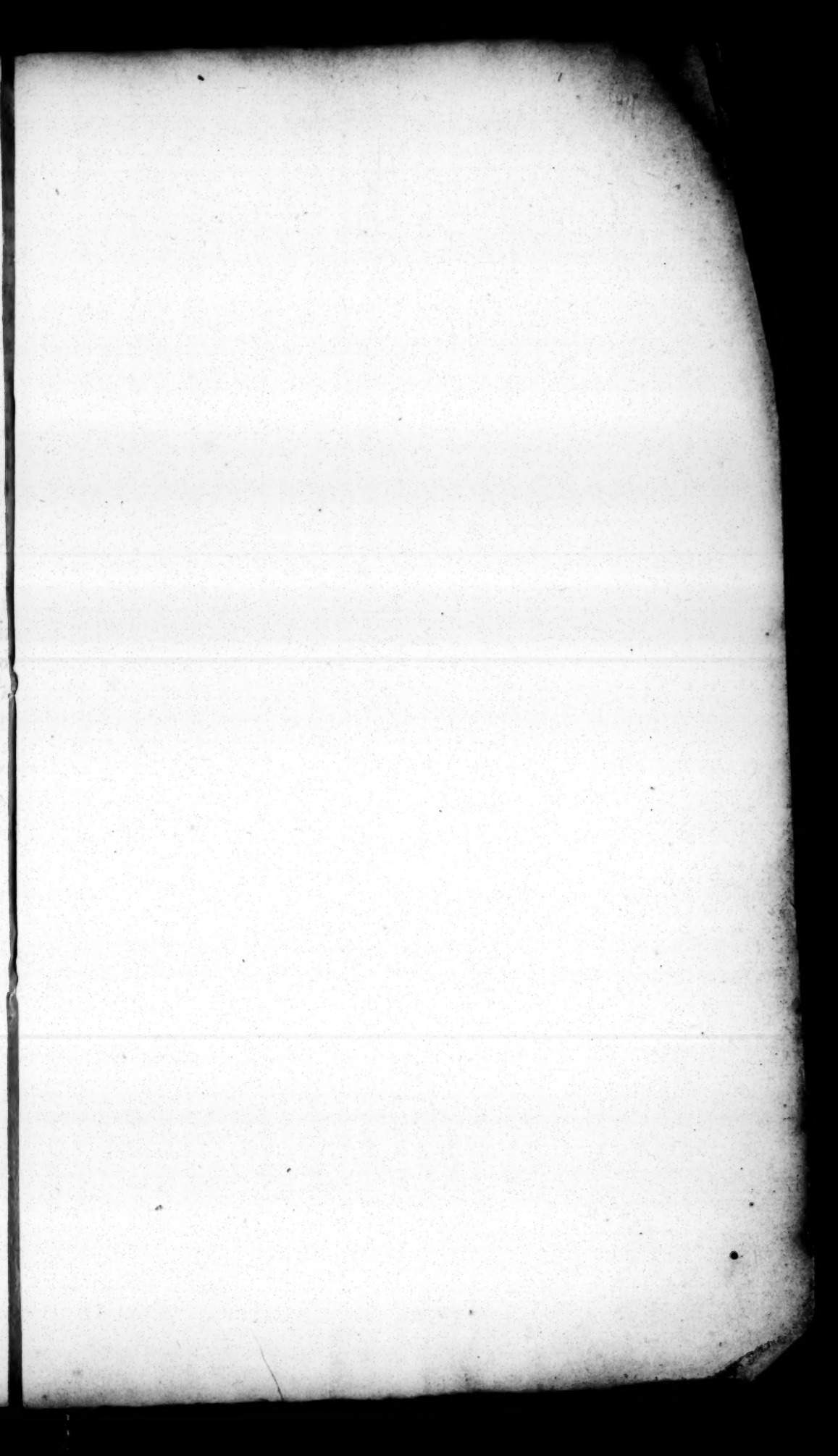
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